The TEACHER and the CHILD

H. THISELTON MARK

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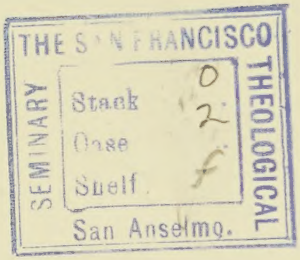
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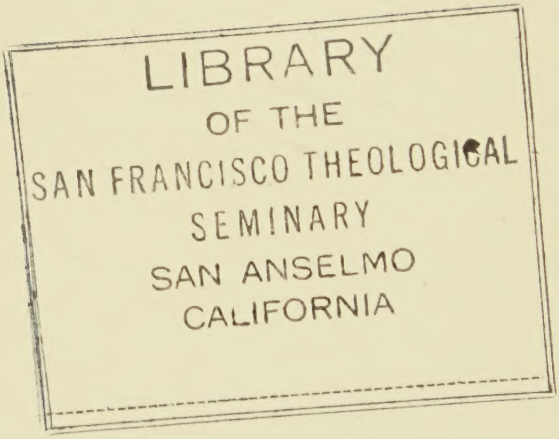
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THE TEACHER AND THE CHILD

ELEMENTS OF MORAL AND RELIGIOUS TEACHING IN THE DAY SCHOOL, THE HOME, AND THE SUNDAY SCHOOL

BY

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Introduction by

PATTERSON DU BOIS

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TO

MR AND MRS JOHN WOODGATE

(OF EALING)

MY FRIENDS FROM EARLY

CHILDHOOD

INTRODUCTION

EVERY time that I look into this little book I am newly impressed with its rare combination of theory and practice, for its particular purpose. Therefore, although it is addressed primarily to a British constituency, I am glad to have a hand in its introduction to the American "volunteer workers in education"—the army of Sunday-school teachers. The progressive wing of this army is alert for anything that makes for a union of true pedagogy and the Sunday-school idea, provided that this does not mean an immediately iconoclastic overturning of all that tradition and habit hold sacred.

It seems to me that Professor Mark has handled this difficult task so as to be suggestive to the "initiated few" for whom he does not write, as well as instructive to the "interested many" for whom he does write. The former class will enjoy his felicitous phrasing of principles, while the latter class will gain both instruction and stimulus from their simplicity, sanity, pith, and point. Both will find ideas and

methods quickening to thought and inciting to action.

The "Suggestions and Illustrations" at the close of each chapter have a distinct training value of their own, since they call for thinking and choosing. It is a fault with many of the "lesson helps" of the day that they are simply cooked viands to be set in waiter-like fashion, by the teacher, on the pupils' table. They do not go very far toward training, even though they do inform. Further, as appendices are, like prefaces, often overlooked, it may be worth while to call attention to the illustrative utility of the appendix to this book. The chapter on "The Teacher's Treasury" is also worth careful reading.

Professor Mark is not only learned in pedagogical theory; he is a man of large observation and experience, and, better still, a man of instinct and insight. He has a broad vision bigger than books, an eye to life. He has a grip on the whole human nature, a sense of the world's hunger. He rightly believes that "teaching is essentially the response of the adult to the moral and intellectual need and readiness of the child."

Yet all this were not enough if the author had not, as he has, a profound appreciation of the importance of the Sunday-school to the moral life of the nation,

He sees, too, that only one Book holds the potency of eternal growth; that this Bible shines with a manifold light for all natures and is an inexhaustible lamp to men's feet along their varying paths. It is for this reason that the teacher must needs know human nature as well as the Book, and it is to help the volunteer, or unprofessional, teacher toward this broader view of his work that this book appears to be written.

PATTERSON DUBOIS.

PREFACE

THIS little book is published in full consciousness of the quickened interest in the child and his education, whether intellectual, moral or religious, which is so marked a feature of the new century in all the most progressive nations of the world. Owing to this deepened interest in the child, his nature and his nurture, volunteer and professional educators alike are beginning to look earnestly towards sociology and the sciences of psychology and ethics for guidance and help in their work. In the following pages, certain aspects of education, especially the moral training of young children, are treated with the greatest possible simplicity, yet an effort is made to present some of the most recent and living thought with which these associated sciences supply us. The book, which is new, if at all, only in aim and setting and not in subject-matter, is not written for the initiated few, but for the interested many. Technical language is avoided. The chapters are half-hours of educational theory, addressed mainly to volunteer workers in education, whether in the Sunday school, the night school, or in the home, whose

business, lying in other directions, leaves them but little time for the study of the principles of education, its methods and processes.

The writer ventures to hope that the book, being produced at a very low price, may be found useful to students in the last year of their Pupil Teacher course or in their first year in College, more especially as, although the Scripture lesson is throughout referred to, the book is written in an entirely non-denominational spirit, and in the hope that in education all parties may ere long find common ground wherein to labour for the national good. The frequent use made of the Herbartian theory of education will be noted by the reader, and even more the writer's indebtedness to the educational philosophy of Froebel.

Nothing is here presented which has not passed through the sieve of personal experience. What is written is the outcome of life and work in the school, in the lecture-rooms and practice schools of a training college for teachers and in connection with Sunday-school teachers' training-classes; together with observation in the Sunday schools of various churches, as well as of University settlement, Free Breakfast Mission and other efforts for the moral and religious training of children. Much of the material has been prepared in response to the demand which becomes more pronounced from day to day for

aids and suggestions to Sunday-school teachers in their work.[1] Chapters XI. and XV. are more especially addressed to Sunday-school teachers.

That the Sunday schools of the English-speaking world may become more effectual in influencing mind and character is a matter of national and international concern to which no thoughtful citizen can be indifferent. Here, in the hope of making a small contribution to this end, some few educational principles are presented in citizen's English, and ways in which they may be applied to the Sunday school are briefly indicated. In the words of a seventeenth-century writer on education, the present writer would say to his readers: "Daigne (I beseech you) to accept this small offer of a willing minde, and if you find it helpful to you or yours, in any kinde, to use it freely; where you shall espie the least defect, I hope you will please to censure it with impartial mildness."

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MANCHESTER.

[1] Part of the matter, originally consisting of lectures delivered in various towns, was re-written for the *National Home Reading* (General Courses) *Magazine* in 1900-01 and has since been revised and remoulded.

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The Teacher and the Child

CHAPTER I

INTRODUCTORY

One or two simple thoughts underlie all that is written in the following pages. The first of these is that we gain our surest guidance in child-training from observation and study of the child himself. The answer to the question, How to teach? is contained in the answer to a second question, How is the child able to learn? The child's ways of learning will suggest our methods of teaching. A second underlying thought is this—All real progress in the child is a process of growth. In other words, if we ask the question, How to train the child? we find the first and most important part of our answer in the fact that it is the child's nature to grow. We do not need to take the extreme view of Rousseau that Nature is the only perfect educator, and that children should, as far as possible, be left to themselves. "Everything," he said, "is good as it comes from the hands of the Author of Nature; but everything degenerates in the hands of man." Yet a little more allowance given to the primal fact that the child is alive, and is a child, and lives therefore according to childhood's laws, would sometimes stay a too hasty interference with manifestations of pure child-life and child-nature.

To some, growth will seem too simple an analogy. A sentence taken from a recent novel seems to suggest this: —"Miss Faith was among the flower-beds—gardening was her favourite occupation, and she certainly understood plant nature better than boy nature—she said it disappointed her less, and that she could see the result of

her work." But there was growth, and there were laws of growth, in both instances. The difficulty lay in the greater complexity of boy nature as compared with plant nature. Her limited views of the former were the real source of this lady's trouble. If tying up and pruning and a little patient digging about the roots were the whole process, how simple would the task of "training up a child" become! It is when the negative requirements and the little repressions (dictated often by a too grown-up sense of what ought to be) fail, that we turn with relief to some of the positive assurances which are yielded by a definite study of "boy nature," and a realisation of how far what he wants to be and do represents what he is capable of being and doing. The more we know of the nature and the growth of mind and heart and conscience in the child the better are we qualified to be his educators.

Without in any way minimising the teacher's part in the work, may we not say that teaching is essentially the response of the adult to the moral and intellectual need and readiness of the child? The analogy of growth, moreover, suggests to us that we are not to look, as a rule, for sudden transformation or development; that we need expect no miracle greater than the miracle of life.

The whole subject of teaching and training is one which cannot be looked upon as a thing by itself apart. Teaching and training are amongst the fundamental, if not absolutely *the* fundamental, processes of world-building. And all that the world is by the inheritances and traditions of the past reacts upon those who are labouring to make it what they think it ought to be. The whole past history of man is bound up thread by thread, fibre by fibre, with the present of every living individual. Because of this past the teacher is what he is no less than the child. They are not so far apart therefore. And the nearer they come together in willing sympathy and co-operation, the more successful will all teaching be. Besides, what compensations the child has! If the teacher has a longer past behind him, the child has the future before him. To be great as teachers, we need to lay chief stress on the untold possibilities of the future. The teacher is almost inevitably an optimist. How to lead out mind and heart and conscience towards a future which is to be larger and fuller

than any past which the world has seen is at once the teacher's problem and the teacher's quickening aspiration.

The writer touches upon religious education in no sectarian or denominational spirit. It would appear by many signs that a vast number of people are less and less concerned about the "kinds of voices," and more and more deeply interested in the common message. There is a larger outlook towards a life of use and service; an all-embracing denomination, one might almost say, of seekers of the power of service.

One of the directions in which social service and religious zeal will always flow is the teaching and training of the young. This work has its own special encouragements, and its special difficulties and discouragements. With some of these we shall deal; our only preconceptions being the elementary facts of Christian story, and the light which educational science is continually throwing upon such matters as the training of the mind, method in teaching, and the training of character.

The longer one teaches and observes the teaching of others, the more does one become persuaded that there are spiritual forces in education which cannot be tabulated in a text-book. Subtle forces of personality, the direct influence of mind on mind and of character on character, are ever at play. The formalities of method are no substitute for a living touch with the truth we teach, on the one hand, and with the child to whom we teach it, on the other. Happily, the study of education is yet in that joyous stage in which formulæ are few and the inspirations are many. No better maxim can be offered to the teacher than Polonius gave to Laertes—"To thine own self be true." Hence the title that has been chosen for these chapters, *The Teacher and the Child.*

CHAPTER II

THE NATURE OF THE MIND

"How comes a Thought?
Even as the dew,
Which falls not in a visible drop,
But the still night through
Gathers upon the flower-cup
Life to renew.

How unfolds a Thought?—
As a bud of spring
Which in itself contains a branch,
Leaf, and blossoming—
A bough on which a happy bird
May rest and sing."[1]

THE teacher's first question in his search for the foundation principles of his art naturally is, What is the mind? and What do we know about it which may guide us in our teaching? This question we can only answer in the broadest and most general way.

It is quite evident that we cannot profitably endeavour to summarise the vast amount of knowledge which is being accumulated by those who are devoting their lives to the study of the phenomena and the laws of the mind's growth and activity. Some of their books we shall undoubtedly do well to read.[2]

[1] The quotations at the beginning of the chapters are taken from T. T. Lynch's *Memorials of Theophilus Trinal, Student.*

[2] Any of the following books would be found useful by those who are commencing the study: Professor W. James's *Talks to Teachers on Psychology and to Students on Some Ideals of Life* (Longmans); Professor Lloyd Morgan's *Psychology for Teachers* (Ed. Arnold); Baroness Bülow's *Child and Child Nature* (Sonnenschein); Professor Baldwin's *Story of the Mind*, and Mr Ryland's *Story of Thought and Feeling* (Newnes); Lange's *Apperception*, and Adams's *Herbartian Psychology* (Isbister).

Every one of us knows something about the workings of the human mind. Our everyday experience forces such knowledge upon us. Just as in his own domain the good man of business or the careful politician acquires the art of observation, of noting the workings of men's minds, and of profiting by the knowledge so obtained, so may the teacher. Yet though there is no need to make the study appear distant or difficult, there is much in it to awaken wonder and even awe. Thought and feeling and will are swifter than lightning, and by their might alone man is lord of creation. Every science introduces us to a world of mystery, whether it concern the life of plant or animal, the phenomena of light or electricity, or the mind of man. There still are people, for example, to whom the electric current seems to bespeak an influence from an unseen world. So, indeed, it does—from the unseen world of electric energy, whose forces we can yoke to our cars and railways, yet whose presence, save in their effects, we can never see. Even more mysterious are the manifestations of mind. We never see it. Brain and nerve are its instruments. It has its storage-cells, its batteries, its charge and discharge; but these are not the mind, any more than in the former case they were the electricity.

How, then, shall we describe mind? It may be described negatively, as when we endeavour to show that mind is not merely brain and nerve, thrilled and vibrating. This is done for us in the old epigram: "What is mind?—No matter. What is matter?—Never mind." Though this is a negative description, it contains what is to most of us a cherished and positive truth—a truth, moreover, which scientific research is opening out more and more clearly; namely, that there are realities in the universe which are not material—mind being one of them. True, there are those who speak of man as an automatic machine, with the one distinguishing peculiarity of knowing that the machine is at work. Stimulate him with sights and sounds and he is bound, they say, to respond. Later on these impressions and responses will shape him, and will become ideas or memories to which also he will automatically respond whenever they are revived. But that is all; the machinery would work whether there were any mind or not. All that man is, or is possessed of, is an outcome of the

machinery. To which there is a two-fold answer. It is impossible to prove that life would be equally maintained if there were no such thing as consciousness, simply because in life as we know it consciousness intervenes at every stage. It is idle to say that what is always present does not count for anything. And, in the second place, it is one of the best-established generalisations in connection with the theory of evolution that nothing continues to exist which does not serve a purpose. One might almost say that because consciousness persists it must play some part in the life of man. So the simple psychological epigram that "mind is no matter, and matter is never mind," may be taken as suggesting a valuable truth contradictory of the materialistic conception. The mind is not the brain, though the brain and nervous system are organs or instruments of mind. One of the latest replies from the point of view of science itself to the merely mechanical or non-spiritual view of mind was that contained in an address delivered by Sir James Crichton Browne before the medical students at Owens College, Manchester, in October 1899, in the course of which he said, "There is a chasm the widest of all, and the most fatal to materialism, between mind and matter."

In a more positive sense, mind is the name which we give to the sum and the succession of our states of consciousness. We have minds because we are conscious. To say we are conscious is to say that we have a mind, and *vice versâ*. The broader and richer the consciousness the larger the mind. Hence—a point that will appear more clearly as we proceed—religion should rank as the noblest exercise of the human mind; because the consciousness of God is our highest consciousness, being that in which all truth, all law, and all beauty centre and form a harmony.

If we would rightly conceive of the human mind we must set aside one or two offhand views which have been taken of it.

We must set aside, for example, an old theory upon which educators for many generations seem to have acted, that the mind is merely a receptacle for facts or information, such facts or information being poured in by the teacher and retained, more or less successfully, by the child. Nor must we be content with a pigeon-hole or compartment

theory of the mind which makes the act of learning merely a matter of indexing and registering, placing, say, mathematics in one brain compartment, Latin in another, music in another, and divinity in another. We are not pigeonholed in that fashion. Again, the mind is not sufficiently described as being a kind of sensitive plate with the power of taking and retaining pictures or receiving impressions. It is perfectly true that the mind is plastic, that it is retentive, that it arranges its impressions in an orderly way, building them up into serviceable and well-ordered knowledge, and that it is highly sensitive. But all these facts are included, and the many others which make the mind what it is, when we speak of the mind as a living or a spiritual *organism.* Life, and the processes and laws of life, alone give us a key to the mysterious workings of the mind, the possession of which makes man what he is.

Evidently the teacher is something more than a merchant of information or dealer in facts. He is a trainer of human lives. Evidently, also, he will succeed in his task in proportion as he works in harmony with the natural laws of the mind's activity; and much well-intended effort will be thrown away should he unconsciously be working counter to these laws. It is possible, of course, to work harmoniously with the laws of mental and moral growth without any special study of those laws; one with a special gift or genius for teaching will do so; often, too, experience, intelligently reflected upon, stands in stead of theoretical knowledge—becomes, indeed, a sort of theoretical knowledge at first hand. Yet in the average of cases even a slight knowledge of what the mind's inner forces and tendencies are will be of value to the parent or teacher.

In endeavouring to describe as simply as possible the life and growth of the mind one must borrow an illustration from nature.

There is a curious microscopic creature of the ponds, called the amœba, the very name of which signifies constant change. Simple as its life is, the changes that take place in it are typical of the life-processes in all the higher animals, and even of the processes of the growth of mind. What does this speck of jelly (or protoplasm) do in order to live? It has a power, in the first place, of stretching

out a part of itself towards any object that may serve it as food, extemporising a sort of mouth. The second power which the amœba has is that of retaining the valuable parts of the food material, by which means it maintains its life, repairs organic waste, and grows. The mind has two similar powers. It stretches out towards that which answers to its hunger or its "interest," and so supplies itself with the materials whereby it lives and grows. This act of "stretching out towards" an object presented to the mind we call *attention*. The capacity of attending to or focussing upon a presented object or idea is the first and fundamental power of the mind. It is the means whereby it seizes upon materials for its growth. The second all-important power which the mind possesses is that of *retaining* these materials, building itself up by their means, and thereby maintaining and increasing its life. Of this more will be said later on.

We may next ask, and answer quite as simply, What are the natural processes of our mental life? How does the mind work upon the material which it has received? Here again, the illustration of life in the plant or animal will serve us. All growth depends upon nutrition, *i.e.*, upon the use which an organism makes of the food with which it is supplied.

In our own bodies, for example, bone-making material is separated from brain-making material in order that the one may go to form brain and the other bone. The entire complex process of growth consists mainly of these two facts—separating for different use things that differ, and placing together and working into an organic unity things that harmonise or are alike. In almost identical terms we may speak of the way in which the mind grows or develops. By processes of "assimilation" and "discrimination," in other words, by noting resemblances and differences, the mind fashions higher forms of knowledge out of lower. To take a simple illustration. When persons — as some members of classes for defective children have been known to do—sing the same note eight times, and think they are giving the musical scale, their musical attainment is zero; when they can distinguish the eight notes of the octave they have acquired the musical alphabet; but the trained musician can distinguish four

thousand tones. Here are three different stages of mental development. The greater the ability to recognise the like and to distinguish the unlike, the higher the development, whether of hearing, seeing or thinking. On the one hand, a large part of education is by splitting off thought from thought, and making each clear. On the other hand quite as much is done—indeed, without some such ability discrimination would end in chaos—by ranging like things together in the mind, and forming general ideas, which may be further combined in acts of judgment and reasoning.

We see the outward signs of these intellectual processes in our everyday experience with children. The child learns to discriminate and to know that not every man is his father, and that everything is not good to eat, and, in course of time, that everything is not right to do; he does this in obedience to the same law of intellectual growth as that by which the musician cultivates his ear for music, or the artist his fine power of discriminating and harmonising colours. But by comparing the child's discriminations with those of the adult a useful hint is given to us as teachers. We must take care not to run on in advance of the child's powers. There are thousands of things which a child cannot learn, because he has not yet any store of material with which these new things can mingle, and by means of which they can, so to say, make a home for themselves in his mind. There are many distinctions of right and wrong which are clear enough to the adult mind, but which have as yet no meaning to the child. We can only build upon the foundations already laid in experience. The little girl who was taken as a bridesmaid to her much older sister's wedding acted quite naturally when she asked, "Am I married now?" The whole thing was a sort of dream to her, and quite beyond her reach. A child can only discriminate what he does not know from what he *does* know; he can only accumulate or add on what he does not know to what he *does* know. It seems a very simple thing to say that none of us can tell the difference between two things, neither of which we know anything about—yet we sometimes need reminding of that fact when we stand up to teach—and quite as simple to say that we cannot add on knowledge if we have nothing to add it on to, and yet

sometimes quite as necessary. The bearing of these remarks, so far as not already evident, will become clearer as we proceed.[1]

By the use of its natural powers of attention and retention, and in harmony with the processes we have just described, the mind grows even independently of the teacher's efforts. At whatever stage the teacher's work commences there is a considerable amount of already-developed mind to be reckoned with. The child's thought-power, and, at each successive moment, his growth-power, are defined by his past experience. We cannot too constantly remind ourselves that the power to learn fresh things depends upon what we have already experienced or learnt. Past impressions and experiences are like windows in the soul through which it looks out upon all that is new. They furnish the child's natural outlook, and form the preparation for new knowledge which has been going on within the child himself. We all think in terms of experience. It is of the very nature of the mind that we should. Or, we might state the same fact in another way by saying that the mind brings with it its own power of attention, and that we are only capable of attending to what is new by means of kindred ideas with which the mind is stored. Three people, for example, may visit the same ruin on the same afternoon, but they will bring away with them very different impressions. One may be an artist; he will bring away a mental picture, and perhaps a rough sketch, of the beauty of the ruin as it stands, the rough, irregular outline of one part of the ruin contrasting with the regular and ornamental lines of other parts, the climbing ivy, the foreground of green grass and flowing stream, the background of trees and rocks. An architect visiting the ruin on the same afternoon brings back with him a mental picture, helped by actual sketches of certain details, of the building as it once stood. In imagination he repairs the ruin, builds up walls and arches, restores windows and tracery and ornament, goes back to the period in which it was built and to the style which it represents. A botanist on the same day and on

[1] *See* especially Chapter VIII., where it is shown that the purpose of the introduction to a lesson is to isolate one particular group of ideas; whereas, in the stages of presentation and association there described, these ideas are recombined into a new and larger whole.

the same scene will carry away a totally different series of pictures. He has come to look for some rare moss or fern or lichen, and the crannies of the wall, the tiny growths upon the mortar, the ferns and mosses hidden away in sheltered corners, are the things that fill his mind and of which he goes home to tell. What has brought about such wide differences in the mental pictures which the same spot afforded? The difference lay entirely in the minds which the men brought with them. One brought an artist's mind, *i.e.*, an artist's experience and an artist's interests; another an architect's mind, and a third a botanist's. Each mind brings with it its own power of attention because it brings with it the experiences or ideas *with which it attends.* In teaching, therefore, the very first step is to find out what is already in the children's minds, and to discover their way of looking at the subject of our lesson. However faithful the teacher may be in his own preparation of the subject, he can only expect a partial success unless he allows for the preparation which has been going on in the child's mind. The learning of like by means of like is the first great law of the mental life. It somewhat surprises us when we realise for the first time that the same words may stand for very different ideas in the minds of different children in our classes. The hearing of the same words does not by any means imply carrying away the same knowledge or the same mental pictures.[1] Each mind builds only with its own materials, understands and interprets only in terms of its own experience. Is it not almost certain that words cannot possibly have the same meaning to teacher and pupils, especially if the latter are very young children? and that our first duty in teaching is to discover what our lesson is likely to mean to the class?

A further practical suggestion arises from what has been said of the processes which characterise all our thinking. Do we always sufficiently realise that there is nothing intrinsically interesting in mere differences? In the difference, for example, between right and wrong? This and this, we say, are right; that and that are wrong. But no beauty or interest gathers round the idea of right if it is

[1] This is true not only of words but also of pictures, indeed of any medium of communication that may be employed between one person and another. *See* Appendix VI.

used merely as a sort of ethical label; nor, similarly, any abhorrence or distaste round the idea of wrong. A mere ethical label attached to a piece of conduct does not carry the pupil very far forward. Our mental growth is a process of building up and building together. The mind rejoices in whole structures; and constructive work should accompany all our discriminations. Distinctions and discussion of points of difference may help to give us the separate parts, the bricks, so to speak, to be used in building. But placing bricks together in serviceable structures is the builder's art.

One of the most common causes of mistakes in teaching has been the habit of looking upon the mind as divisible into a number of separate parts or faculties, instead of as a single whole. A healthy tree grows in all directions at once, because the whole tree is one living thing. There are stages both in the growth of the mind and in the growth of the tree, and there are phases of growth at every stage. But the rightly-nourished mind is like all other healthy organisms, in that it does not grow piecemeal or in patches or compartments, but throughout the whole of its parts and structure. Materials may be treated piecemeal; organisms cannot. No teacher, therefore, can afford to sit down and address himself to a single compartment—a fraction of the boy nature before him. Visiting teachers in the day school, who take only one subject with their classes, are often handicapped by this very fact. They are tempted to deal with the children as receptacles of French, or German, or music—that is, to treat the children fractionally, merely as French-learners or music-learners, forgetting the living whole that is expressed in the word *boy* or *girl*. Sunday-school teachers and religious workers are quite liable to the same mistake. Indeed, if ever religion becomes artificial and unreal, is it not because it has somehow lost grip of the whole of our human nature, and has restricted its sphere to one department of life or compartment in man supposed to correspond with his spiritual interests? Certain proposed substitutes for religion fail to satisfy for the opposite reason, that they neglect the spiritual side of human nature.

The mind declines vivisection at the hands of its edu-

cators, and not always with thanks. As teachers, therefore, we are likely to gain immensely by knowing the mind as a living whole. To take one proof of this, no less than nine natural tendencies and instincts in children have been counted which are waiting to reinforce the teacher in his efforts. Clearly, it will repay us to study these tendencies. The boy offers himself to us at par, and, if we are skilful, he should soon be at a premium. Certainly we cannot "pay ourselves" (to use a French expression) with 30 per cent. If we become familiar with the friendly energies in the mental and moral life of the children, we shall, by degrees, avoid the risk of talking to two-ninths or three-ninths of a boy instead of the whole nine-ninths of him. For example, children desire praise: when it is deserved give it them; it will go further than sweetmeats or even picture-cards. Children love society: give them yourself; be less their teacher than their friend; or perhaps one ought rather to say, be more their teacher by being their friend. Children desire to know: you are teaching them; banish your want of confidence when you have real food suited to the mental digestion of your class. Children are imitative: it is not impossible to act as one would wish to see them act. Children love power: the teacher is opening up the pathway to power by showing that our virtues are our strengths, and that wisdom's ways are ways of power as well as of pleasantness and of peace. Children want to excel: no one can better gauge and take note of this desire in them than the teacher. Children love activity: their teacher can be their leader, suggesting or finding ways in which they can act well and helpfully. Other two instincts of childhood to be noted in the same connection are the instinct of progress—a great Anglo-Saxon endowment—and the religious instinct. The value of such a summary as this is the hint it conveys of help for the teacher in ordinary child nature rightly understood and the suggestion that we shall enrich our teaching in proportion as we address ourselves to the entire child nature before us, and not merely to fractional parts of it.

One of the fundamental facts concerning the mind, already touched upon, is its wonderful power of retention, or *memory*. This will be more fully referred to in a later chapter. As the artist shapes the materials in which he

works to his own thought and purpose, so the teacher's art is that of shaping the mind, the most responsive and plastic of all things. Nothing happens but the mind registers it. Everything leaves its impress; and we are for ever altered by all that enters into our consciousness. In some cases this may seem an appalling fact, when the impressions of evil are in excess of the occasions of good. Yet it is really the teacher's inspiration. Every half-hour spent by a teacher with his class enters into the upbuilding of the child's mind and character. No impression made or response awakened can be altogether lost. Much used to be said about increasing the moral responsibility of those to whom such appeals are made. Of course, if you build up the defences of a town you increase the responsibility of the general who fails to defend it. But how much worse he would defend it if there were no such defences! Nothing can be wasted. The generous desires with which the teacher approaches his class, the thoughts filling his mind, the spirit as well as the detail of the lessons—all have their effect. Literally and for ever it is true, written down in the very laws of mind and spirit, "Cast thy bread upon the waters, for thou shalt find it after many days."

Suggestions for Thought.

1. Note and discuss the fact that the story of the mind itself introduces us to a realm of spiritual wonder and spiritual fact.

2. Count up the characteristics in children—the children, *e.g.*, in your own class—which seem to be opposed to your efforts as teacher, and those which seem to be in your favour. Compare notes with other teachers.

3. From the side of discipline decide whether simply saying, "Now attend," and going on with a threadbare theme, is not asking for an impossibility.

4. On what, then, does sustained attention depend?

CHAPTER III

THE TRAINING OF THE MIND—BUILDING POWERS OF THE MIND—MEMORY AND IMAGINATION

"Growth is the reconcilement of permanence and change."

WE have referred to the building or constructive instincts of the mind, and this is, perhaps, the simplest figure we can use. But in using it we need to keep the one fact steadily before us that the mind's building processes are processes of growth. Hence it may be well to consider one or two of these processes a little more fully. We may select for the purpose two of the simplest, namely, memory and imagination.

Our rapid glance at the nature of the mind will have already prepared us to realise that memory is something more than a process of simple addition, new facts being heaped together with old in a receptacle which we call the mind. Memory is really the mind's way of retaining and utilising the food or sustenance whereby it lives. What is remembered is wrought into the very fabric of the mind. This process is in some ways even more wonderful than that of bodily nutrition. For, whereas food taken to nourish the body soon spends its force, and fresh food must take its place, *the food which the mind receives and assimilates is a permanent source of supply.* No one, for example, is able to display a sudden muscular energy due to food, however well assimilated, which he partook of ten years ago; but the experiences which constituted his mental life ten years ago may be reawakened with so much vividness that for the hour he may almost be said to live that old life over again. Hence Tennyson, in one of his early poems, thus addresses Memory:—

> "Thou who stealest fire
> From the fountains of the past
> To glorify the present!"

A happy and a noble past is always capable in this way of glorifying the present. There is, of course, the accompanying possibility of past experiences being recalled which bring neither joy nor stimulus.[1] Mæterlinck has very forcibly expressed this in his essay on "The Inner Beauty." "There is one thing only," he says, "that the soul can never forgive; it is to have been compelled to behold, or share, or pass close to an ugly action, word, or thought. It cannot forgive, for forgiveness here were but the denial of itself." So intimately does memory identify our experience with ourselves.

All present condition and circumstance is in a sense the outcome of the past, whether in the world of mind or of matter. But the peculiarity of the mind's retentiveness is that the past may almost be said to recur, or occur over again, at memory's call. For the mind in remembering not simply holds, and in that sense retains, its experiences; it has assumed the shape of its experiences. All our experience in this way enters into the actual upbuilding of the mind. What a far-reaching, living idea this gives us of memory! It is concerned not solely with the things we have learnt by heart, though, of course, it is concerned with these; it is concerned with all that we have been, or seen, or done—in a word, with the upbuilding of *ourselves*. And how this profounder view of memory intensifies the meaning of experience! Whatever we may be as created beings independently of experience, all our knowledge, all the actual contents of our minds, and finally, all our acquired character, come by experience. To take one of many possible illustrations. On December 26th, 1901, about 200 poor children were entertained at the Boys' Refuge in Strangeways, Manchester. The whole cost of the feast was borne by the boys themselves—waifs and strays whose only claim for admission to the Refuge had been neglect and destitution. The boys had saved their pocket-money for some weeks in order to provide the

[1] Poetry is full of descriptions of the part which memory plays. For example, in the great battle which preceded the "Passing of Arthur," Tennyson describes the memories which flashed across the minds of the dying warriors:—

> "Some had visions out of golden youth,
> And some beheld the faces of old ghosts
> Look in upon the battle."

means. During the afternoon some prepared the tea, others went out into the poorest parts of the city inviting their guests, and a generous rivalry existed as to who should bring in the most needy. Afterwards the boy-hosts became the entertainers, and at the end some fruit and a gift from the Christmas-tree were presented to each of the guests. Whether those who gave or those who received were the happier, it was said, it would have been difficult to tell.

What is the final value of such an incident as this? It goes deeper than the moment's generosity, even than the patient generosity of the weeks of saving. Nor have we said all when, from the moralist's point of view, we have pointed to it as the establishing of a good precedent, the performance of an action which was the possible beginning of a good habit. The significance of such an incident is rather in the *indelible impression* which it makes upon the mind, an experience of happiness in giving pleasure to others which will never be erased. Memory lies deeper even than habit; it is the soil out of which habits grow. Hence our study of the nature of the mind has brought us to a point at which we can almost say that the mind not only has experiences, but *is* its experiences, in their totality of happening and interacting, and in their readiness to be reawakened in memory, or newly applied in thought and imagination.

The earlier stages of the mind's growth are described with remarkable accuracy by Tennyson in "In Memoriam," xlv., as follows,—

"The baby new to earth and sky,
What time the tender palm is prest
Against the circle of the breast,
Has never thought that 'this is I.'

"But as he grows he gathers much,
And learns the use of 'I' and 'me,'
And finds 'I am not what I see,
And other than the things I touch.'

"So rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grows defined."

The possession of a constantly-accumulating store of retained impressions within the mind is one of the most vital facts with which the teacher has to deal. He is, on the one hand, a provider of impressions. He is also a manipulator of the mind's stored impressions. The great teachers of men are, in the first instance, those who so throw open memory's door as to bring forth the things that are good, noble and inspiring. "Something we have and something are" is the voice of memory in stimulating moments; and it is no merely poetic fancy to speak of Memory as the mother of "infant Hope." But the teacher stands in a second, and, in a sense, an even more commanding relation to the memory of his pupils. Not only can he direct the power of recall, so that ideas that are helpful and stimulating are kept to the fore, but he stands in the creative attitude of one who *gives* impressions and ideas, around which new thought-clusters may grow.

The fact that personality develops and comes in time to be a controlling force in individual experience,[1] in no way dwarfs the importance of the teacher's influence upon the thought-world of the child. Does it not rather accentuate it? It emphasises the need of care on the teacher's part in the effort to make the good predominate.

A very obvious practical suggestion arises here, namely, that the teacher should avoid emphasising the wrong side

[1] Naturally there comes a time when the individual himself begins to play a determining part in the presence of his "experience." Personality asserts itself and manifests a selective power. Things affect us, that is to say, not simply in accordance with what they are, but also in accordance with what *we* are. The mind, having attained a certain definite phase of form and stature, exerts a determining influence upon whatever impressions are made upon it. According to the ideas which hold the supremacy in our consciousness will be the part or aspect of any complex experience which particularly affects us and arrests our attention. This selective power in the presence of experience, due mainly (some would say entirely) to the way in which the mind has hitherto been built up, is a safeguard against many a latent evil in those in whom has been cultivated an affinity for the good.

of things. We should aim to give clear-cut presentations of good, for every action or idea that is pictured in the mind has a tendency to fulfil itself in real life. A teacher in the day school who emphasises the mistakes made is sure to find, when the next opportunity occurs, that the thing that has been emphasised is that which comes uppermost. If the reader would test this, let his friend ask him unexpectedly how to spell "receive," "is it i-e or e-i?" and though in the ordinary way he would infallibly write it correctly, and without any hesitation, the fact of having the wrong way suggested to him as a possible alternative will probably make him pause in order to repeat the mnemonic "i before e, except after c," before venturing an opinion. Such presenting of alternatives is nearly always confusing. As creators of impressions and thought-clusters in their pupils' minds, teachers cannot too carefully avoid laying emphasis upon mistakes and upon the wrong ways of doing things. Rather let us give clear and unchallenged images of that which we really wish to be remembered, and of the things that we wish to be done.

There are two powers, therefore, which every teacher exercises over the memories of his pupils, and by their means he is enabled to do much towards the elimination of bad impressions and the counteracting of bad influences. The teacher endeavours to recall what has been good and right and helpful; at the same time he presents new ideas and ideals.

As compared with memory, imagination is a more active or creative phase of the mind. For, in imagination, we weave according to patterns which experience never gave, and build up conceptions in which the initiative of the mind itself has part. Yet the materials at our disposal for such patterning and building are, as before, simply and solely what experience offers. And, as before, the teacher plays a double part. He either directs the path of imagination by the past experience he appeals to and the thoughts he *reawakens* in the mind; or he exerts an equally dominant influence over the course of his pupils' imaginings by the ideas he *supplies*, by the admiration he evokes, and the enthusiasm he engenders. He who knows

how to use the beautiful and the good in his teaching, no less than the true, is a "master-builder" in this very important sense, that he exerts in a unique degree an elevating influence upon the growth and upbuilding of the minds of his individual pupils. For when we ask, What is the outcome of such assemblages or groupings of thoughts in the mind? the simple answer is, that the shaping of our thought determines the range and the form of our activity. There are intervening stages, of course. There is judgment, sometimes almost immediate, sometimes involving a circuit of reasoning; there are desires, in which ideas are clothed with feeling, and already urge to activity; such desires, or energised ideas, give the cue to the decisions of our will; and these in turn give direction to our outward actions. Yet the passage from thought to deed is effected; and that in so sure a way that it would be impossible to find in the history of man a deed, however great, which was not preceded by some kindred thought.[1] When, for instance, a boy makes a boat, the result reveals the boy so far as one distinct part of his experience and personality are concerned. We can judge what his observations have been, and to some extent his reflections upon them; we can see how hand and thought have been knit together by practice, what natural qualifications he has for carving or constructiveness. Each thing we do is the outward embodiment or expression of part of our personality.

The teacher accordingly has, as a trainer of the mind, a twofold object before him—to get his pupils to think and to get them to act. It is part of his encouragement to know that these two aims harmonise. In a carefully-

[1] We have to avoid a too mechanical conception of the relation existing between experience and activity. We are at the utmost only describing processes, not explaining the mind's powers. Thought and will are in a sense irreducible qualities of the mind. Whereas, to borrow a figure from chemistry, memory and imagination might be said to present us with mechanical mixtures of the elements of experience, this cannot be said of thought. In thought, whether conceiving, judging, or reasoning we have a new product, which more resembles a chemical compound. The gap between thought and will is just as real. Great as one must allow the influence of thought to be on conduct, one would not wish to appear to identify them beyond the bare fact of noting this influence.

studied chapter on "The Mental History of Religious Decision," the late Dr David Thomas, of Bristol, has stated this with great clearness :—"To move man's soul to the formation of a new purpose you must superinduce in his mind some new view. . . . Men's purposes change as their opinions change. . . . Ideas are the true reformers. . . . The cannibal rises into an intelligent and orderly citizen. The rustic clown steps into the highest office of civic life. Wild and barbarous hordes are organised into splendid empires. The peevish infant becomes a Milton, flashing the brightness of his genius upon many a generation, and pouring the strains of his wondrous lyre abroad over nations and down through centuries. These changes are all effected by the one instrument—THOUGHT." No one, therefore, can claim to hold a magician's wand more wondrous in its influence than the teacher who is helping to shape the thought-world in which his scholars live, and will continue to live. He is building for all time. He is influencing the desires, motives, and actions of the future. We are sometimes tempted to set thought and practice too far asunder. Out of thought practice springs. *Nulla ignoti cupido*—"I desire nothing of which I know nothing" —is a motto which may quicken the teacher's confidence in the efficacy of teaching. That which he gives to his pupils as knowledge they are able to transform into life.

Need one add a word to emphasise the power in mind training of perfect truth in teaching? There is no teaching art which is so persuasive as absolute candour. Tact is frequently required, untruth never. Candour alone gives full play to the truth which we possess and wish to teach. Perhaps, as Dr Thomas says, we have at times in our attempts at moral training used more "persuasive" and "alarms" than moral reasonings, "more anecdotes than truths, more appeals to the selfish passions than to the moral judgment."

Suggestions and Illustrations.

1. Tell ten stories of good for every one of meanness.

2. "Of two men, each obeying his own thought, he whose thought is deepest will be the strongest character." (Emerson, *The Conduct of Life*, chapter on "Fate.")

3. "More than half the battle in some lessons, such as drawing and writing, is to teach the child to see. Once the child sees the flower, he can dip in his brush and paint it." (Miss S. A. Burstall, in a lecture at the Manchester Sunday-School Teachers' Training College.)

4. The function of the Old Testament teachers, the prophets, was not so much the mechanical one of saying things in advance as the far grander one of leading humanity through higher thought to nobler attainment.

5. With reference to the description given in this chapter of the more vital and valuable form of memory, one should not overlook the fact that there are more mechanical ways of remembering than those described. A child sent upon an errand, and saying over and over to himself the names of the things he has to bring or to order, and forgetting the list almost immediately that the errand is fulfilled, is a case in point. There is a short-trip memory which loads and unloads almost at will, carrying its burden only to the end of a definite stage.

CHAPTER IV

THE TRAINING OF THE MIND—*continued*

"Doth Thought propagate?
Like polyp of the sea,
Fashioned of buds into a form
Of strangest beauty;
Each bud in stillness opens—each
May parent be."

THE two great aspects or phases of the teacher's art are the training of the mind and the training of character. Not that these are easily separable; indeed, many educators have, like Dr Arnold, had the strongest belief in the union of moral and intellectual excellence in children, and even in those who are growing up into manhood and womanhood. There is, however, not much danger of being misunderstood in treating the subjects more or less separately, and it is convenient to do so.

The teachers of the world enter upon the twentieth century with larger resources in child-knowledge, in knowledge of the mind, and of the learning processes, than the teachers of any previous generation. The educational work of the nineteenth century has been very largely to bring to light, to test, and to apply the thought and practice of the earnest men who, for some years after its commencement, were engaged in studies and experiments having as their end the better understanding of children, and, consequently, a better knowledge of how to train them. Amongst other contributions from these sources we have a useful analysis of the child's experience, upon which in teaching we are more or less compelled to build.

Every one of us, as we have seen, whether child or adult, has his own sphere of experience or circle of thought. We have also seen that it is on this store of experience as a foundation that all new knowledge is built up. Out of it

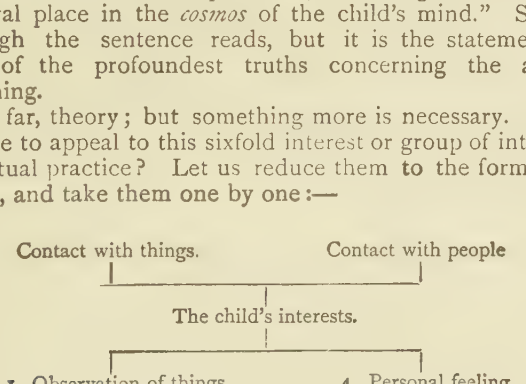
will necessarily spring the child's suggestions, the child's questions, the child's judgments, which are really more valuable as incidents in, and parts of, the process of teaching than the teacher's suggestions, questions and judgments. We shall, therefore, be repaid by a somewhat closer study of the sources within the child, whence his suggestions, questionings and judgments spring.

All experience is of one or other of the two self-evident kinds—experience of people and experience of things. These two kinds of experience together make up the child's circle of thought, and along either of these lines interest may be awakened, and further knowledge may be imparted. The knowledge of how to appeal to these various interests which arise from the child's experience is the teacher's passport to the minds of his pupils. They furnish all new knowledge with its credentials, and minds so approached spontaneously *attend*. (*a*) From our experience of people, including our experience of ourselves, are aroused within us: the interests which spring from personal feeling, those which spring from social impulses, and those which spring from religious impulses. These are all natural interests. When we appeal to any one of them we are appealing to the child, so to say, *from within*. (*b*) Experience of things also yields certain definite kinds of interest—interests which are less overlaid with feeling and are more intellectual in character than those just referred to. These, too, are natural interests. There is the interest of direct observation of things which prompts the child's question, What? There is the reflective or reasoning interest, seeking an answer to the questions, How? and Why? And there is the aesthetic or admiring interest corresponding to the feeling of wonder, and to our admiration of what is beautiful. Along any one of these lines interest waits to be quickened; and quickened interest is attention secured. But Herbart's thought (whose analysis we are quoting) was larger. He desired to show how the learner's interest might be raised to its maximum, and, instead of its being momentary and one sided, he wished to show how the teacher might awaken a "permanent and many-sided interest." He believed, and we shall not be likely to disagree with him, that the more kinds of interest that we bring to bear the better; that, if the mental life is to be strong, and its growth assured, we

cannot strike too many roots, nor these roots too firmly, into the soil of past experience, which alone promises bedding and sustenance to new growths of knowledge. In other words, the best teaching—that which is surest to produce and maintain an attitude of attention, and so to pave the way for lasting influence—is that which grafts itself into as many of these prepared interests as possible.

The express element of relief in this presentation of the idea of interest is that it is evidently not the teacher's part to "create an interest," or, to use the common phrase, "to *make* the lesson interesting." Interest lies in the harmony that exists between the lesson and the child, in the way in which what is to be taught fits in with the child's experience, with his power of personal, or sympathetic, or religious feeling on the one hand, and with his interest in real things, or the reason of things, or the beauty of things, on the other. Absence of interest implies a mis-hit. Wherever there is a mind there are interests. "To be interesting," says one of Herbart's recent expounders, "a thing must find a natural place in the *cosmos* of the child's mind." Simply enough the sentence reads, but it is the statement of one of the profoundest truths concerning the art of teaching.

So far, theory; but something more is necessary. How are we to appeal to this sixfold interest or group of interests in actual practice? Let us reduce them to the form of a chart, and take them one by one:—



1. The child's interest in the observation of things, which is the simplest phase of his desire to know, may be met by the very common, but invaluable, device of showing an object, or a model, or an illustration. This interest is heightened if the children themselves can be got to bring objects, or to

make models, for then the personal feeling of taking active part reinforces the natural interest in the examination of an object.

2. The thought interest is a further extension of the curiosity of the child, or his desire to know. Said Nansen: "Man wants to know. When he ceases to want to know he ceases to be man." We meet this interest in the child when we escape from the tyranny of "facts" and "things," of names and dates and descriptions, and enter into explanations of the processes of history or of nature; when we present not facts alone, but trace the connections of facts. Our object or model or illustration expands into a series of objects, models, or illustrations, related as showing parts or stages of a single process. But, as before, why not set the ingenuity of the children to work? It is around *their* interest in the ideas of Why? and How? that the lesson is to grow.[1] As before, the doing or making things by the children will be a ready means of help. Much of the child's destructiveness (of which the Greek synonym is *analysis*) is the outcome of his curiosity; he wants to see *how* things are made, *why* certain parts are present, or why certain movements or sounds are caused. Surely the antidote to destructiveness is constructiveness; putting together is quite as good a way of getting to know the "how" and "why" of things as pulling to pieces. And is there not here an important suggestion as to our method even of giving an oral lesson? Obviously, good questioning[2] and

[1] *Cf.* Kingsley's interesting book for children, *Madam How and Lady Why*. Compare the suggestion in the Appendix IV. as to testing the serviceableness of straw in brickmaking.

[2] One should not, perhaps, use such an expression as "good questioning" without giving one or two suggestions as to its meaning:—

1. There are what may be called teaching questions and testing questions. A teaching question, as a rule, is something more than a memory test; it is constructive in aim, and calculated to carry the thought of the class a stage onward. Most of our questions, especially in Sunday-school teaching, where our purpose is less to test knowledge acquired than to build up clear and well-founded thought, should be of this character. It scarcely needs saying, of course, that such questions will very frequently be based entirely upon what has already been presented, and will be an appeal to the observing power or thought power of the children; this is really a part of the progressive aim in teaching, in that it brings out more clearly and usefully something not as yet emphasised or expressed. This first suggestion might be stated in a word by saying that a question should *have something in it*.

allowing the children to question us are ways of arousing the thinking interest. But is it not also quite in keeping with what we have said with regard to the nature of the mind to say that a putting together (or synthetic or constructive) method, rather than a pulling to pieces (or analytic) method should be followed in nearly all our oral teaching? We shall succeed better if we make it our aim

2. A question, as a rule, should be so definite as not to admit of alternative answers. But there is no need, on this account, to be afraid to ask general questions, which require the children to take a wide view of the subject of their lesson. If the lesson itself is suitable, the general point of view involved in it will not be beyond them.

3. Occasionally questions should be asked which we admit at the time of asking to be difficult, and such as only the quickest and brightest children in the class can answer. In this way we often make use of the clever children as a help in teaching the others.

4. A question should sometimes be a genuine inquiry, as about something which the teacher himself does not know and would be glad to learn from the observation or experience of his pupils; *e.g.*, whether some remembered practice is still common amongst boys, or such and such things have been learnt at school. Children like to be useful, and to be really contributing to the lesson in some such way will ensure their deeper interest in it. Such questions may be usefully adopted to break the ice of reserve and the unwillingness to respond which teachers often find so baffling in the senior classes of a Sunday school.

5. Teachers should study their questions, preparing them beforehand (see one or two suggestions of this kind in Chapter VI.). A bad question dissipates the train of thought; a good question assists it.

6. One of the great arts of the teacher is in receiving answers and making the utmost use of them. After studying our questions in our lesson preparation, our minds will be more free for the all-important work of studying the children's answers, encouraging good attempts and pointing out wherein they are good, and seeing the child's truth of meaning in what is perhaps very inadequately expressed. Nothing encourages children more than to make the fullest use of their endeavours to co-operate with us.

7. Much of the success of a question depends upon the mental attitude of the questioner. If we pay the children the unexpressed, but not unfelt, compliment of expecting a good answer, or if—a fact which will appear in the very tone and wording of our questions—we are prepared to meet half-way, and to co-operate with, any good attempts to answer, we shall obtain answers which otherwise would not be forthcoming. If, on the other hand, we do not expect much, or are unduly taken up with our own part in the lesson, often merely throwing in a question as a sort of preface to our own telling, which we consider of greater value than what the children may offer, we shall not question successfully. The mental attitude or mood of the teacher in questioning, as in teaching generally, is a chief factor in the response he receives.

to build up the truths we desire to teach by instance and example than if we take such general principles or truths for granted, and make our lesson consist in applying them to detailed cases.

3. The interest excited by things that are beautiful or noble or true, the admiring interest, may be aroused in many ways. No lesson should ever be given in the Sunday school without directly appealing to this interest, for it is so closely akin to reverence as to be almost one of the first forms which it assumes. It is not reverence, because the thing we admire may not necessarily be an object of reverence, yet it keeps an open way for reverence in the soul. Bright, clean, and beautiful surroundings are one of the first requisites of a true Sunday school. In some respects the Sunday school is the children's spiritual home; neglect of the building as to its beauty and joyousness and its suggestion of what the world holds best should not be tolerated, excepting on grounds of religious scruple, such as that of the Society of Friends. The Sunday school should be one of the bright spots of the world to the child who attends it. If, however slowly, the day schools are leaving the Sunday schools behind in this respect, are we not casting quite an unintended slur upon the high work which the Sunday schools are doing week by week?

In actual class-work the admiring interest may be aroused by the use of pictures; also, surely, by the great themes and the noble characters which form the subject of the lessons; by the whole spirit of the gatherings for united prayer and song, as well as by the devotion to sacred work of the entire band of teachers and workers.

Quite as briefly, one may refer to the more human interests, those more closely connected with people, of which advantage may be taken in teaching.

4. The most important part of every lesson being the child, the appeal to personal feeling of a right kind, *i.e.*, to a child's natural and healthy interest in himself, must ever be present. There is no agent of school discipline so powerful or so effectual as the child's own desire to improve. The impulse of progress is the master-impulse of life, and yields the highest gratification. We awake this

personal interest when we give the child an opportunity of doing something in which he may excel, not in the sense of outshining his fellows, but in the sense of doing it excellently or well. We minister to this high craving also when we present our teaching in such a way that it tends to the development of thought-power or heart-power or will-power within the child. A judicious use of praise is helpful in stimulating the self-effort and aspiration of children; but we must discriminate somewhat carefully between the praise which acts as a spur and that which by creating self-satisfaction acts as a sedative. For this purpose some knowledge of the characters of the individual children is helpful, if not essential.

5. One of the most valuable principles of class management is to remember that in teaching we are not dealing with units but with a group in which, seeing that the children are nearly always of about the same age, the social feeling is sure to be strong. This social feeling is not in its most natural form one of competition with one's classmates, but rather of sympathy and comradeship. We should endeavour in every way to foster this co-operative spirit in the class. Let the lesson be *their* lesson, as far as possible, and let as many as can and will contribute to it. The best collective teaching is that which gradually welds the class together into a co-operating whole. The art of handling a class is not quite the same as that of capturing units, therefore. It is a social achievement, and depends upon the power to use the social consciousness by stimulating the interplay of thought between the members.

Is it not almost self-evident that the interest and attention of a child in a class cannot be the same as the interest and attention of a child who is being spoken to alone? The natural outgo is greater in virtue of the two natural instincts, imitativeness and the craving for companionship. In collective teaching the attention of the class follows quite as readily the spur of the social interest as that of personal feeling.

6. Of the religious interest nothing need be said, as it is the one hope and aim of the Sunday-school teacher, to whom this book is more particularly addressed, to arouse it in every way he can. What is helpful, however, is to find that the religious interest is definitely included in the circle

of interests which may be regarded as natural to the ordinary child.

All these interests correspond to the *growing* tendencies, or, so to say, the "growing points" of the child. They are, that is, main lines already laid down within the child himself along which further interest may be quickened, attention be secured, and progress be made. Every one of these interests is in its measure pulling at the child. If we get into the line of that pull we interest him; and the more of these interests we ply the better, for the power of our teaching in the child's present and after life depends mainly upon the intensity and completeness of the hold which it takes of him at the time.

Out of interest attention springs. Just as the presence of a magnet gives to all the particles of an attracted body a new tendency, whereby the body becomes active and jumps towards the magnet, so, by the presence of a strong interest, the mind is set, and becomes suddenly active, in a definite direction. This is the attitude of which the true teacher always dreams. Listlessness and indifference are his despair. Opposition and discussion, the learner's inability to see with us, are phases of attention; and if we have the courage and patience of our craft they will be preferred by us to indifference; and, after all, we may not be always in the right. Indeed, excepting in listening to a story of sustained interest, read or told, a truer and more welcome sign of attention is the desire of the class to participate in the work. A child's suggestion may give colour to a whole lesson. It is well worth our while to remember that it is not the nature of children to be passive when their learning interest is really aroused, especially when a number are assembled in a class and their social consciousness is quickened. The active, attentive mood denotes a busy mind and marks a moment of progress.

Do we always rightly interpret and encourage the spontaneous and natural activity of children?

No one of us who as parents or teachers are engaged in training human minds would willingly interpret wrongly or respond but partially to an evidence of interest and desire such as a child's curiosity affords.[1] Yet is not the dulness of

[1] We have spoken of the unity of the mind, and have seen that it does not work in sections or compartments, but that the whole mind bends

many an adult mind due to a neglect of some of the signs of an intellectual appetite in early childhood? The child asks, until our unresponsiveness wearies him of asking, What? Why? How? True, we need to be passing wise if we are to answer all a child's questions. But if his questions are an expression of intellectual hunger, and represent the active phase of mind of which we are speaking, we ought at least to try to answer them. There is often no shame in our not knowing things which a child may ask; there may be honour in confessing that we do not know, and so leading the heart and mind of the child to see that there are things marvellous and mysterious in life, the whole of which no one can understand or explain; but we should forbear to stifle the desire of a growing mind by an impatient word. "There are children with a perfect genius for teasing," say some, "who put questions for the mere pleasure of asking them." This may be true; but there would soon cease to be any teasing in it if the child's questions were taken seriously; and the child himself would be the first to see this. The little "genius" is having his revenge. His mind, thwarted along the lines of its legitimate curiosity, disports itself by devising questions. Any one who has undergone an oral examination knows how a skilful examiner seems to probe his knowledge to its limits. So our little boy "examiner" is, perhaps, trying to find out what we *do* know; at any rate, not being able to go actively forward along the lines of the research which had aroused his interest and prompted his questions, he makes *us* the object of his research. Many of us need to learn to correct the haste with which children's questions are brushed aside. The question, as prompted by interest, represents activity, and so far reveals to us the growing point of the mind. The only actual glimpse we have of the education of Jesus in His boyhood is in the single scene in the Temple, where He stayed behind for three days

itself, with an infinite variety of adjustments, to each task. To this activity of the mind there are always three phases. The three elements may be present in very varying proportions, but in every mental act or state of consciousness there is some element of knowing, some element of feeling, and some element of acting or willing. Take, for example, this mental state of curiosity. There is (*a*) something that is *known*, (*b*) a *feeling* of interest, and (*c*)—this is the predominating element—an *active* desire and *effort* to know more.

with the doctors, "both hearing them and *asking them questions*."

In this respect the Sunday-school teacher has a slight advantage over the teacher in the day school—only a slight advantage, perhaps, because the occasions of contact with the children are so much fewer. The much smaller classes in the Sunday-school afford opportunity for more individual life in the class. The children can more easily be encouraged to ask their own questions, and the teacher can so far meet them on their own ground. A distinguished American educator said to the writer recently that in the best day schools in his and other cities the relation of teacher and pupil is summed up in the words "He leadeth me." This implies that the schoolroom is made the scene of each child's personal life, so long as no one loses his opportunity by being elbowed out. As a result, many an American and Canadian schoolroom embodies the principle of a "perfect law of liberty." Should it not be in an especial manner the Sunday-school teacher's aim to realise this in his class work? We need never cry out for a larger class—the smallness of the class is our opportunity. The learner's questions are far more important than the teacher's, and in a smaller class the child has a better chance. With sixty the average teacher must *talk*; with six or sixteen he can *teach*. To accomplish this, however, there are two things which must not be left in doubt. One is that learning, and the interest which it awakens, should have some outward expression in conduct; the child should have the chance of actively responding. The other is the vital point which is constantly reappearing, that we must meet the learner on his own ground. We shall need to make constant use of this latter fact with which our brief study of the nature of the mind has already made us familiar, that there is a double preparation for every lesson, the preparation in the mind of the teacher and the preparation in the minds of the class. Has not a teacher or speaker sometimes gained considerably in effectiveness by mislaying his prepared matter and having to adjust himself to the circumstances as best he could? Why is this? Generally, the reason is the very simple one that the teacher or speaker is forced to adjust himself to his audience and to the occasion. Preparation is *always* necessary; without it heart

and mind are not duly charged with a message. But a specific lesson may do quite as well on a following Sunday; it will probably do infinitely better if it is set aside in order to meet what is felt to be a more immediate need. It is one thing to ask the Teaching Spirit to enable us to speak aright; it is another, and sometimes even a contradictory, thing to adhere steadfastly to certain lines of thought which we worked out three or four days previously. As a rule, this prepared thought will be our best lesson for the day. But we ought always to be willing to let ourselves go, and to follow the lead which the mental attitude of the class seems to indicate.

Doubtless it is the training of character which the Sunday-school teacher has at heart rather than the training of the mind. Yet the two dovetail into each other. The very existence of mind, we have seen, is a first announcement of spiritual realities. Mind is divided from matter by "a chasm, the widest of all and the most fatal to materialism." The mind which apprehends the spiritual is itself spiritual. And, just as matter adds to itself after its own kind, and we have nuggets, nodules, chemical affinity, gravitation, and the like, so mind adds to itself after its own kind, and we have mental or spiritual growths, thoughts, aspirations, hopes, beliefs. We have already noticed the awing possibilities which make so real the prophetic references to "chambers of imagery." The mind may be fed on garbage and exercised in evil, and so may become a storehouse of evil thoughts, which follow the associative law and add to themselves their like. It is a necessary alternative that a mind capable of being constructive of good is also capable of evil; and this is the warfare in which the educator everywhere is engaged, to displace the accumulating images of evil and establish images of good.

The teacher of morals and religion is in this way seeking to awaken new or enlarged affections within the child for the beautiful, the good or holy, and the true. An eminent divine has spoken of the "*expulsive* power of new affections." If real character-building is to follow, these affections must also have an *impulsive* power. Every impression which awakens us to better and nobler views of life has in

it the power, for a time at least, to expel base and evil thought. But, beyond this, such impressions possess an energy of a positive or constructive kind. They impel us to right behaviour, and so to the building-up of character upon a loftier plane.

Suggestions and Illustrations.

1. Would it not be well to have a period set aside for pupils questioning, either regularly or occasionally, at the end of a lesson?

2. Discuss ways of organising the activity of the children on the general lines of the Sunday-school lessons. The Anglo-Saxon temperament will always attach importance to action as the outcome of thought. As educational mottoes we are adopting such phrases as "self-activity" and "learning by doing." In our moral education, too, "growth comes, not by self-contemplation and self-analysis, but by exercise."

4. "They to whom a boy comes asking, Who am I? and What am I to be? have need of ever so much care. Each word in answer may prove to the after life what each finger-touch of the artist is to the clay he is modelling." (Quoted by Dr Marcus Dods in *The Sunday School and its Relations*.)

CHAPTER V

MEANING AND METHODS OF EDUCATION

"There is in man a desire to be all that he can—to live his very highest, and to have the joy of ripest, strongest being."

THE word *education* is so rapidly changing its meaning in the minds of educational organisers, and, though naturally somewhat more slowly, in the practice of the schools, that it needs some defining. The three R's long represented the elements or essentials of education. Anything that went beyond a merely elementary education was for the most part knowledge of books, or the knowledge that comes by books. There was a considerable amount of truth in this view of education, even though it was mainly bookish, and belonged almost entirely to the intellectual part of us. Yet one of the greatest thoughts that has dawned upon educators and educational lawmakers in recent times is this —that what educates only a part of us is only a partial education. Hence, instead of the three R's, which belong mainly to what we should describe as headwork, it is being suggested that the elements of a true education are better included under the three H's—the training of the head, the hand, and the heart. Education has other agents than book and rod. Pictures, objects, scenes of Nature, the tools of school-workshop or classroom, including scissors, paper, clay, wire, cardboard, as well as needle and thread; well-written stories, decorated walls, the love of the beautiful, the wonders of the changing year, songs, wholesome, generous play—these are all instruments of education. The difference between the educational three R's and the educational three H's is a very noteworthy one, both as it portends a valuable or a half-wasted use of the golden years of childhood, and as it bears within it prospects of dulness of

interest or quickened enjoyment for all future days. It is becoming imperative that English people should begin to think more earnestly of the meaning and the performance of their schools, if in all that goes to make a great nation we are not to be left behind by others more progressive than ourselves.

We are members of a nation which has been the birthland of many ideals in the past, and which is to-day the motherland of many peoples. We dare not lightly regard the subject of our schools, which, whether we think it or no, stand for possibly the highest of the arts of nation-building. Is it not a question of the first importance with us as a people: How are we to train the most capable and high-minded British citizens? And are not the often-quoted words true, that "Whatever we wish to see introduced into the life of a nation must be first introduced into its schools"?

There are two things which we all desire to see still associated with England's name; these are practical ability, and the power of, and zeal for, high ideals of citizenship. We really wish, in other words, for the three H's as our educational motto; for the education of the hand as the symbol and first instrument of practical ability, and of the heart as the source of the principles which rule the will, and which give health and vigour to civic and national life.

In the first place, any system of education is incomplete which does not train the hands of children to work in unison with their thought and will. It is not possible to regard the mechanical art of writing as fulfilling this condition satisfactorily; least of all, so long as it is commenced in cramped attitudes, along straight-drawn lines (often double-drawn, the writing having to be done between them), and with a fine-pointed pen or pencil. If writing is to be any good at all as real hand-training, it must begin, as Nature begins, with the large and the free; our larger muscles are the earliest to develop, first, those of arm and shoulder which control the sweep of the whole arm, then those of the wrist guiding the movements of the whole hand, and, last of all, those of the fingers. It is usually considered a punishable offence to chalk on the walls, yet for the young child it is the escape of the larger arm-muscles from cramped posture and disuse; it is the child

giving hints to his elders how they ought to begin in teaching him to write. The little child's muscles are made for large movements, for letters from six to sixteen inches in diameter, not for rigidly-defined half-inch strokes and pothooks. For this reason we should scarcely include writing in copy-books as hand-training.

Amongst the great joys of our early childhood, probably those which we most highly appreciated were an occasional pennyworth of putty, a box of bricks, a small tool chest, and a little garden, which we cultivated and sowed with flowers or with corn of our own gleaning. Such interests go beyond mere play, in the old-fashioned sense of the more or less useless occupation of otherwise idle moments. They are essentials of childhood's education. Surely the school ought not to ignore these interests, or to relegate them, with a gesture of mild contempt, to the kindergarten. We say with justice, especially in the case of our boys, that our playground games do a great deal to train hand and eye and limb, and that most boys possess an instrument capable not only of holding a pen, but of grasping a bat and catching a cricket ball. But something more is needed than this, good as it is. The hand should be trained for productive use, partly for its own sake and for the addition to enjoyment and to the power of self-help which resides in an educated hand; but even more is the education of the hand of value for the temper of mind and quality of spirit which it helps to develop. It is not merely a question of supple fingers, habituated to useful or graceful movements, and working in harmony with the eye and the larger muscles of the arm under the guidance of some thought—an immensely important matter; it is of even higher value from the point of view of the education of the man, and of the cultivation of a practical attitude which, possessing us almost unconsciously, silently fortifies us for the after working-days of life, and helps to give a sense of mastery and preparedness in dealing with practical issues. Moreover, it is conduct chiefly, if not alone, that is moral, and the hand is the symbol of conduct. Most children feel this instinctively, and we find them as willing to offer grateful response to those who give direction to their manual activity as they are chagrined by the couplet concerning "idle hands" when uttered by those who do

nothing to provide employment or manual hobby. To select one example, one would especially plead for clay-work in the junior classes of the elementary school, in which the bare hand and the raw material come into affectionate contact—a continuation and consummation of the mud-pie instinct. Many a little boy is slapped for trying to make a man of himself. Nature makes that hand of his twitch and strain for contact with dear mud. Such contact, Nature tells him in a voice that does not mislead, is necessary to the fashioning of his hand for power and use. If we would only let the children show us, as was hinted just now when speaking of writing, we should soon know how to teach. In all seriousness, the education of the hand is a necessary accompaniment of the education of the intellect, if we would not only make the most of the boys and girls before us, but if we would help to maintain and prepare for new and more complex uses the great British endowment of practical capacity in a world which disowns all waste, whether of material or of power.

A word or two as to the education of the heart—the third of the three H's. Here we need to do everything to aid and direct the child's love of what is beautiful; to aid and direct this natural instinct chiefly by providing beautiful things whereby it may live and grow. Beautiful words, beautiful scenes, beautiful thoughts. How children revel in colour, in music, in the stories of heroes gracefully told! Think, for example, of the beauty of words well-chosen and musically set together into sentences. We have, in some instances, so far neglected and outraged the child's sense of the music of words that slang has become an affectation, and, with some, almost a second nature. Old Greece and Rome ranked noble speech amongst the gods that ruled man's destiny. Beauty of language is the natural outcome of beauty of thought and beauty of scene. For our single example let us take the imagery of the Christian story. Some of the finest words in our language owe their peculiar charm to their setting in this story. What new meanings have such words as Love, and Hope, and Joy, and Humanity assumed since men received the stories of the good Samaritan, the prodigal son, and of the coming of the children to the Teacher, and have learned a little of the meaning of the life of that great Teacher Leaving on one side the question of

the value of formal or dogmatic religious teaching in the day school, it is beyond controversy that the whole of the school life may be made porous with indirect religious influence. The school can be filled with suggestions of good. Quickening appeals may lie in a picture hanging silently on the school walls.[1] Reading books which tell of noble deeds, songs which teach us to sing in praise of the really best, Bible or other stories told in our own words, are ways of portraying heroic moments in human life, and awaking impulses of kindness and a generous human faith. All these help in the education of the heart, in which is the final keeping of good citizenship, and will tend in the direction of the accomplishment by our country of its mission amongst the nations of the earth.

Education is no partial, artificial process. It is no mere taking hold of the mind of the boy in the day school, leaving it to the Sunday school to reach his heart, and to the playground to train his body. The day school is concerned with more than the intellect, the Sunday school with more than the heart, or, in the technical and isolated use of the word, the "soul" of the child, the playground with something more than the development of his limbs. Education is one organic whole. And in its wholeness it is, at least in part, the showing of what kind of nation we really are, and the making of the nation as it will be.

In connection with this larger view of education[2] do we yet quite realise how necessarily the moral and spiritual atmosphere of the school is one and the same with the moral and spiritual atmosphere outside the school? Really we are *all* educators through the schools. The common life of town and city and nation expresses itself in the town and city and nation's schools. Moral sentiment, public feeling, aspiration, can neither be shut out nor shut in by walls of brick and stone. That is the meaning of the word *community*. We breathe a common air; "all are partakers of the common life." The thought and attitude

[1] The plan which many adopt of changing the positions of pictures from time to time is a very good one. A newly-placed picture challenges attention, and repeats the message which, from the old position, had come to be unheeded.

[2] "The problem, then, is not religion *and* education, but religion *in* education." (Dr Nicholas Murray Butler in *Principles of Religious Education* [Longmans], p. 18.

of those outside the schools cannot but be an all-important factor in school education. Not only should reading-books and the decoration of walls and corridors be of such a kind as to remind teacher and pupil that they are members of a Christian civilisation, which is large in its debt to many noble writers and artists, but as citizens and families our whole thought of school and teacher should be that they are our agents, doing for us a very important part of our own best work. The economic doctrine of division of labour has much to answer for if it has led us to believe in division of interests or the division of life. We need not fear to think too highly of the work which school and teacher are doing in our name. With the exception of the home and its influence (which includes—does it not?—to a large extent the influence of religion) there is no equal force which can be applied in the upbuilding of a great people. Only as England thinks in this way of her schools —thinks sincerely and reverently not of a great commerce but of a great people—will it be possible for her schools to fulfil their highest mission. "You are," says Ruskin, "to spend on national education, and to be spent for it, and to make by it, not more money, but better men; to get into this British island the greatest possible number of good and brave Englishmen. *They* are to be your 'money's worth.'" No nation in the world has finer raw material than we have in our English boys and girls; our schools and the performance of our schools are our one chief way of showing what we intend to do with this great and unspeakably precious human treasure. 'Tis time to bring our religion—the only religion which reaches the child that the world has ever seen—into real touch with our schools. In the education of heart and character public religious feeling will do even more than prescriptive religious teaching—especially teaching which, as in the public schools of some boroughs, leads up to the only formal examination of the year. The religion which was the glorious outward and upward gaze of our childhood, crowded with the wondrous imagery of Old Testament story, gospel narrative and the Book of Revelation, is no longer the same thing when reduced to memoriter psalm-saying and to facts of Bible history learned for examination. Not that one would see religion crowded out of the schools, but rather one would

wish that the true spirit and love of religion should be increased. "Let our schools," as Mr M. E. Sadler said in a recent address at Oxford, after stating that the leading nations of the world are striving to secure sea power and school power—"let our schools be practical and serviceable for the actual needs of modern life, but they must at the same time be unswervingly loyal to spiritual aims and to a high ideal of character. This is the true road to national welfare." Such a school life and spirit will only be really attainable if the best public opinion of the country stands behind the day schools, looking upon them as the means of expressing and impressing its highest ideals of life and citizenship. The school will represent the nation's heart in the matter, whether it be for good or evil.

Since, as has been said, education is a single process, and not divisible into Sunday and week-day education, it is perhaps pertinent to ask, Can the Sunday schools play a part beyond that of supplementing the work of the day schools with direct religious teaching? Is it not quite possible that Sunday schools, great supplementary educational centres as they are and one of the first corollaries of church life and activity amongst English-speaking peoples, may have a wider programme of work ahead of them? Are there not, to take one example, parts in every great city where a children's reading and study room would be an immense boon? What kind of corner, or no corner, have many children at home in which to sit quietly and read, and in other ways follow up their school work? Again, you would not probably regard it as falling outside of the scope of Christian service amongst the young, especially whilst the day schools are learning to do their duty in the matter, to teach such boys and girls useful and interesting pursuits which may occupy part of their winter evenings. Some Sunday schools are already doing very much in this direction;[1] in many instances the Sunday school,

[1] As one illustration of this, Dr Liberty Tadd, the well-known manual training expert, showed during his recent visit to England, pictures of the interiors of four night schools, which he superintends, in connection with churches in Philadelphia. The basements are fitted up as manual training-rooms, and by means of this adjunct of the Sunday school boys of rough character often become earnest, attentive, and manly. "Take a bad boy and give him a lion to model, and he will stick at it till he makes something of it." And in the course of the effort he

through one or other of its societies, is making more and more use of the activities of children. The kind of thing that is needed was emphasised by a speaker at a recent gathering of Sunday-school representatives in Manchester. "What is wanted," he said, "in Sunday schools is a definite idea. The old Sunday schools were better than the Sundays schools of these days, because the children were there taught writing and arithmetic; they had something to do. Now they are only told things, and Sunday schools are going down. Children must be put to doing something with their hands—if it is only knitting stockings to give away—and then Sunday schools will begin to grow again." Something of this kind is essential in the education of every child. Are there not many boys to be found who would frame pictures to be hung in the class-rooms, and girls who would design ornamental texts? Why not also get the children to duplicate for school use many of the specimens and models, which form part of local Scripture History Museums and other collections.

All Sunday-school teachers realise how slender is the hold which they are able to get of the children whom they meet for but an hour or an hour and a half per week. What one would look for are ways in which appeal may be made, not to one-ninth or two-ninths or three-ninths of the child—to repeat an expression already used—but to the whole boy or girl. One of the things we need to do is to un-cabin the human soul, regarding it not as a thing apart, having a separate and distinct kind of existence, but as the controlling centre of the whole life. We are back again, in other words, to the three-fold education of head, hand and heart as a possible ideal of Sunday-school education.

This means far more than could be told in a single

makes there is an "exhibition of heart-power, thought-power and hand-power." One remembers the criticism, not more true (probably far less so), than of many other opportunities offered for evening occupation, "The Churches are spoiling the English homes." One is not asking for more recreation for those who do not need it; rather that those who have should impart to those who have not. The home will remain the centre of our best life. Yet "every family is the better for being brought into connection with the poor and with those who are approaching the gates of life and need counsel and guidance." (Dr Marcus Dods, *The Sunday School and its Relations.*)

chapter. All that is possible here is to give glimpses of an educational spirit and an educational aim which shall harmonise with and help to bring to fruit the best hopes which earnest minds are cherishing for the life of the world in this new century.

We must turn from the consideration of the Sunday school in order to include within our rapid survey of the all-round aim and character of a true education the more personal question of self-education—a question which is vitally bound up with the existence of our young men's guilds and similar organisations.

Education does not end with childhood. Ruskin has well defined it as the "improvement of life." Most of us retain through life a sort of instinctive faith in processes of education and in powers of improvement of which circumstances are continually prompting us to avail ourselves. We did not finish our education at school. On the contrary, school fulfilled its mission if it trained our powers of learning and gave us a real taste for learning. If before we left the standards, or the higher-grade school, or the private or grammar or high school, we had acquired not only the three R's and the subjects most closely related to them, but also a certain power of doing and of judging, and had begun to realise that the good, the beautiful and the true in religion and in man, in books and in Nature, in knowledge and speech, are good and beautiful and true *to us*, school did for us nearly all we can expect from it. We still have to go on building the spiritual home in which we are to spend our days—the home whose rooms are our "chambers of imagery," its atmosphere our character, its light our thought. The furnishing of this spiritual house in which we live from day to day is what we mean by self-education. "None of us yet know," says Ruskin, "for none of us have been taught in early youth, what fairy palaces we may build of beautiful thought, proof against all adversity—bright fancies, satisfied memories, noble histories, faithful savings, treasure-houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us—houses, built without hands, for souls to live in."

Education is the improvement of Life, of the powers of

thought, feeling and conduct on the one hand, and of the equally varied powers of expressing thought, feeling and the intentions governing conduct on the other.

> " Life's more than breath and the quick round of blood:
> 'Tis a great spirit and a busy heart.
> . . . He most lives
> Who thinks most—feels the noblest—acts the best."

Thinking, feeling, acting—the head, the heart, the hand—these are still what we must think of when we speak of self-education or of the improvement of life.

Suggestion.

Are not ideal and real counterparts the one of the other? The highest that we aspire to and the actual that we are, are as much related to each other as highland and level forming a common geologic bed. The ideal is the real lifted up. In the American *Graduates' Handbook* for 1900 a paper is reprinted on "The Scholar's Ideal," which was read before representatives of fifteen universities and a number of other leading colleges. In it there were one or two sentences which illustrate the essential nearness of the ideal to the life of him who cherishes it. "Man," said one, "needs the ideal even more than he needs bread. The ideal is the bread of the soul." And another, whose words are surely true to life: "I never found anybody yet that I wanted to be like. Not that I'm self-satisfied. I should like to be myself—only higher."

In other words, the best that is human dwells in no isolated realm, removed from the common paths of man's daily traffic. It is part of the same firm reality, belongs by ten thousand ties of association, and is joined by ten thousand graded steps of upward climbing, to the plains of everyday experience.

CHAPTER VI

ON METHOD IN TEACHING

"Deep spiritual wisdom, when its utterance is principally for the mind, must be uttered clearly; when principally for the heart, with tenderness, or with a shadowed majesty."

SOME years ago the writer knew an old gentleman, a staunch friend of Sunday schools, who in his day had been a Sunday-school teacher. There was a tradition about him, steadily vouched for, that he always closed his eyes when he was teaching, and that he became so wrapped up in his subject that the boys in his class were able to slip away and to leave him to pour forth his lesson to almost empty benches. The boys knew when he commenced that his eyes were fast closed for the next twenty-five minutes, and they used to slip quietly off the seats, one by one, leaving, perhaps, one or two to shuffle occasionally, and so to give their teacher the satisfied consciousness of having an audience.

There are two things about this story which are suggestive in approaching the study of method in teaching.

One is, that if teaching were nothing more than abstract thinking the old gentleman was right. When we wish to follow out a train of thought and avoid distractions there is probably no simpler way than to shut our eyes and forget everything else. But the obvious answer is that teaching is not abstract thinking; it is not talking into the air, although it nearly became so in the case just mentioned; it is a very concrete handling of concrete human beings. *The first mistake this teacher made was in shutting his eyes at all.* The second comment which the story suggests is this: That if there had been a Sunday-School Teachers' Training College, similar to those which

are springing up in many places, or if he had even attended a "school of methods" or its equivalent, he might have learned that it did not belong to the art of teaching to close his eyes, and possibly he would have trained himself to think with his eyes open. This is, however, an extreme case. Between it and perfection in teaching there are many stages.

No one of us is a perfect teacher. Yet probably there is no art which contains so many possibilities, and none in which each slightest effort to master it yields a more ready return. For what in the deepest sense is teaching? It is the contact of a human being with other human beings; a contact in which the whole of the teacher's personality comes into play. It engages eye and hand; every gesture, every attitude counts for something; no modulation of the voice or change of tone is lost, each colouring of our utterance with thought and feeling at once becomes part of our lesson, and, in addition to these more outward and material aids, there are the master forces of mind, heart, and spirit. The teacher is, therefore, the most important part of the teaching. No taking counsel together as to methods will assume to be more than a sort of interchange of ideas, in the course of which no one would say to his fellow, "This is the way for you to teach." The utmost we can do for each other is to give the results of personal experience, and to consider some of the best examples which come down to us from the great teachers.

Teaching, like every other art, is helped by good examples: and with such the more scientific study of education in recent times has furnished us. One of the great things which the nineteenth century did for teaching, in whatever kind of school, was this. Whereas, with few exceptions, there had been a large amount of teaching, but very little thinking about it, the nineteenth century laid new emphasis on the method of teaching. Some of the finest ideas which have ever entered into the human mind have failed of their influence, because the men that had them did not know how to present them. On the other hand, ideas that have greatly influenced men have owed much to the form in which they were expressed. The vast influence of the Bible writers, for example, does not reside merely in what they say, but in the manner and spirit in

which they say it. When, therefore, we have decided upon what we shall teach, there yet remains for us the question: How shall we teach it?

In dwelling for a moment upon the thought of method in teaching as the outcome of the teacher's own personality, one may refer to the representation given in the frontispiece of a terra-cotta group in the centre of Whitworth Park in Manchester, the group consisting of Christ and three children. On Christ's left is a boy who has brought a lily to the Teacher that He may speak to them about it. In kindly welcome a hand is laid upon the boy's head, and the object lesson is being given. On the right is a girl standing and listening, and around her shoulder the right arm of the Teacher is thrown, bringing her well into the small circle. At the foot of Christ is a very little child lying fast asleep. His head is resting on one of Christ's feet, and his body supported by the other in an easy reclining position. The little fellow had listened till his mind was filled. The flower and the things which the Teacher said about it, the voice of the Teacher, and the happiness of his brother and sister, all mingled in one glorious dream. "Be a whole man to one thing at once," says some one. Here we have a picture of the whole Christ bending to the task of teaching three little children. Not the hands only, but the steady pose of the feet, lest the little one should be disturbed, are all part of this wonderful lesson. This is ideal teaching, in which every power of mind and heart, and even the members of the body, play their part. And every earnest study of our great art is an approach, however gradual, to the perfect art. The more we study teaching the more we are able to realise what has made Jesus of Nazareth the Teacher of Christendom and the Light of the World. The principle, however, applies universally. As is the teacher, so will be, and so should be, the teaching. Method is the outcome of personality, and, as Cicero has said, "That best becomes each man which is especially his own." This is one phase of the general problem of method in teaching.

A second all-important consideration is that of the child as our teacher of method. If the teacher is the most important part of the teaching, the child is the most important part of

the lesson. We are not merely teaching Scripture—we are teaching children Scripture. Here we have, so to speak, the two poles of the magnet—the personality of the teacher, and the active participation and free individual expression of the children. When both are present the lesson will attract. I take a bar of steel in my hand. It does not attract. Why? Because the particles of which it is composed have no definite polar tendency; they do not point, as we say, north and south. I take a mass of good thoughts and call them a lesson. But they do not attract. Why? Because they have no definite polar tendency; they do not run in straight lines from teacher to child and from child to teacher. The lesson is not magnetised. Create the poles—put teacher and children personally and co-operatively into the lesson, and, though it contains the same thoughts, the whole thing is changed. It is now a magnet. It will attract.

In as few words as possible we have considered what is meant by the play of the teacher's personality. Just as briefly let us consider what is meant by speaking of the child as our teacher of method. Two things mainly: the first is, that we must adjust our lessons, not to our own experience and point of view, but to the experience and point of view of the child. If we don't, we never really begin at all. We are not building word-castles in the air; we are teaching children, and we must begin with the children. Another way in which we may readily obtain hints upon method at first hand from the children themselves is to give them every possible opportunity of taking an active part in the lessons. What pictures come up before the mind of lessons which have been all teacher and no child! Restlessness, disturbance of adjoining classes, laughing and talking, even fighting! Why? Very often because the lesson gave them nothing else to do. Our day schools are slow enough to give play to the natural self-activity of children. Scarcely a week passes but one sees golden opportunities for good teaching thrown away because the teacher thinks the lesson is mainly his business. In all sincerity it is not. The lesson is mainly the child's business, and the teacher who makes it so will do the most effective teaching. What do we often see in our schools? A boy holds up his hand, or moves about on his

seat, twisting himself into all kinds of distorted attitudes in order to attract attention. Some thought has grown hot within him and is burning for utterance. Do, for the very work's sake, give him an opportunity! There are few things which should awaken a keener sympathy and a more gladdening feeling of success than to see the bright shining of eager intelligence upon a child's face, and a rising desire to give back thought for thought; nor is there anything more distressing than to see this eagerness die away and change to a look of disappointment because the teacher has not accepted the contribution to the lesson which the child was longing to give.

There is such a thing as inspired fidgetiness. Up goes the hand, there is a sudden jerk of the whole body—so dynamic is thought—and a movement of the lips prefatory to the contribution which the pupil wishes to make from his little store. The best of social impulses is in alliance with the boy's noblest ambition at the moment. He wants to make his knowledge useful. Do let us welcome a chance like that! The moment has come in our lesson when it is beginning to live and to send forth shoots like a plant. Then observe how the other children listen to him. This was something like their thought, but they could not quite have expressed it. For the moment that bright boy has become their teacher and our helper. For such a joy as this surely we shall be willing to drop some of our poor formulæ: "Now, I want you all to look at me!" "Listen to me!" changed sometimes into, "Can't you attend to me?" No, quite literally they can't attend sometimes; and mainly because we have not learnt to let them take their part in the lesson, and so, if we are only wise enough to learn, show us how to teach.

How often a question is asked like one which was put recently at the close of a lecture given in a Sunday-school teachers' training college by the president of the local Sunday School Union: "We are busy people, occupied in the day at our business or in the home, and having many matters to attend to in the evenings, can you tell us how we can acquire power as teachers: how, for example, we may learn to teach freely without notes, and to make a real impression, similar to that which the lecture to-night has made?" A very pertinent question, and one to which an

answer should be attempted. What is teaching? and how can we with our limited time increase the efficacy of our teaching? An answer to the first question ought to be helpful in answering the second. In other words, a clearer conception of what teaching is ought in itself to enable us to teach better. For this purpose one may use two simple analogies—that of seeing and picturing, and that of building—and show how the co-operation of teacher and learner is implied in them both. One of the readiest ways in which we may increase our power as teachers is to realise that teaching is *seeing* and *picturing*. Seeing is one of the directest ways of, so to say, incorporating our lessons with ourselves. What we see we enter into, and it enters into us, in a way that does not happen with what we merely read. The earliest teachers of Israel were familiarly known as "seers." We are, therefore, making use of an old-time figure. It is really more than a figure; it is the straightest way of describing the actual fact. The prophecies both of the Old Testament and of the New are largely made up of visions, that is, of vivid mental realisations of almost panoramic vividness and impressiveness. The teacher was the seer and the sayer. This single fact means very much to the Sunday-school teacher, whose text-book, the Bible, is crowded with vivid portraiture and with scenery appealing to the imagination.

One of the first steps in the good teaching of many lessons is *to see*.[1] "How are we to teach without notes, to give power and reality to our words, so that we may impress the minds of the children?" We answer: What is vivid to ourselves we handle vividly. If our lesson is a series of pictures to ourselves, it will be a series of pictures to our class. This, moreover, is a power which we can cultivate not only without any loss, but with a positive gain of time. It is—be it said with all diffidence—a sort of

[1] Of course, "seeing" is not an equally prominent characteristic of all kinds of lessons. It is not easy, for example, to apply intuitive methods in teaching algebra, nor in doctrinal religious teaching, as one speaker suggested in the discussion which followed when the substance of the above was given as an address before the Autumnal Conference of the Sunday School Union. Yet something may be done even in this direction. Is not the 22nd chapter of Genesis an illustration of direct doctrinal teaching, giving Abraham a new and higher thought of God than he had ever had before by an intuitive or pictorial method? [ἐν παραβολῇ; Heb. xi. 19.] *See* also lesson on the 23rd Psalm in the Appendix.

recipe for busy teachers. What we see we experience in a way that we do not experience what we read in books. After reading parable or story we may sit back and let it all pass again in picture before us. Let the changing scene rank for vividness by the side of things we have actually witnessed. Naturally, people vary in their power of picturing things for themselves; but it is a power we can cultivate more readily, perhaps, than any other. And if we do cultivate this power of seeing our lessons, and of picturing what we see, we shall be acquiring one of the master arts in teaching. "The teacher," says Thring, "will work for the picture." There will, doubtless, be times when we see more than we can picture; words will fail to describe our thought to others. In such instances we may trust to the hint given by our late Poet-Laureate:—

> "Star to star vibrates light: may soul to soul
> Strike through a finer element of her own?"

What we really see the children will see. They will be as sensitive to our visions, and take as much note of them, as even of the objects and pictures we may hold in our hands. Has not the greatest picture-book of many a childhood been the Book of Revelation? Children often construct for themselves an inner world of vision and picture.

We shall find invaluable help, of course, in actual pictures and illustrations. One would not try to give a grammar lesson to young children, even on the preposition, without picture or objects. Much more readily shall we be helped in building up conceptions of noble deeds, or the setting of a Bible story, by the use of actual illustrations. In the infancy of the race pictures stood for words. Now—it is the penalty we pay for the great gift of written language—we too often make words stand for pictures. Yet what was true of the childhood of the race is more or less true of the childhood of to-day. The child needs hieroglyphics rather than words; pictures rather than propositions.

A further and very ready means of help is in the habit of observation. Often our lessons, or the pegs on which we may hang our lessons, may be picked up in the public streets. You see boys playing with a broken bicycle—only called a bicycle by courtesy, inasmuch as it consists of front wheel and backbone, but has no hind wheel; one boy is

acting as the other boy's hind wheel. A little fellow leans over a low wall and asks you to examine his head, mistaking you for a phrenologist. A boy is standing with a horse and cart at a railway-station, and, instead of standing at the horse's head, puts his poor little shoulder to the wheel, to prevent the horse from starting. You observe some fowls eating corn; they do not seem to grudge the sparrows a share until they have young chickens, and then they drive the sparrows off whilst the chickens feed. There is no need to multiply instances of the beautiful, good-natured, as well as instructive and amusing, things of which the streets are for ever full.

There is yet a fourth word to be added concerning the art of making the lesson pictorial. Encourage the children (often by setting the example) to make things, draw things, and so build up with their fingers pictures which shall live for ever after in the brain. Sunday-school museums, Palestine exhibitions, our own travels, or our friends who have travelled, bring opportunities within our reach of obtaining specimens and models illustrative of Bible subjects. Let the children reproduce some of these in clay or wood, cardboard or cloth. Why should not a child of nine make a clay model of an ancient lamp, a scarabæus, or a god Dagon, or of one or other of the sacred animals of Egypt? Why should not a class co-operate in making a model of the Tabernacle of the Wilderness, reproducing it as closely as possible, both in form and colour? If the Spirit of the Lord entered into Aholiab and Bezaleel, will there not be some faint incoming of the same spirit into the hearts of children working together and contributing to the pleasure and enrichment of the Sunday school through their own class museum? In the days when words alone were thought to be inspired, one used to wonder at that story of Aholiab and Bezaleel. We may rather be glad of a faith in inspired hand work, especially as we know that we can only effectually cultivate the love-spirit through the activities of love.

This, then, is what one would mean by saying that seeing and picturing are one great part of the art of teaching. It is to lift our lessons out of the realm of words into the realm of mental and spiritual imagery. It is to make our thinking clear by seeing clearly. "*Behold*, a sower went

forth"; "*Consider* the lilies of the field"; "*Behold* the fowls of the air"; "I *saw*, and *behold* . . ." These are the familiar ways in which the great Bible teachers, including Christ Himself, both see and picture what they teach.

Another analogy which might be used is that of *building*. It is almost a continuation of the same thought. More than one public speaker and teacher has profited by constructive or designing power acquired in early manhood. One, particularly, was known to the writer, who attributed a considerable amount of his success to the fact that he had been in early life a cabinetmaker. When a task was before him he did not begin to handle wood and saw at once, but sat down and pictured the whole thing out in his mind. After he had built it up in imagination he took up his tools, and found that his method of mental picturing both saved time and led to less waste of material.

We shall not follow out this analogy in any detail at present. Its meaning will be made clearer by working out one or two typical lessons (*see* Appendix). In the most general way, just as every building must have its foundation, its plan, and its use or purpose, so must every lesson. Building is also a co-operative process. The teacher is certainly the master-builder; but do let the children hand you the bricks!

Does it not begin to appear that the first rule in teaching is to *build around the beginnings already made?* The picture interest, failing direct observation, is the readiest handle whereby we may secure the child's attention, because it most naturally fits in with the preparation which has already been going on in the child's mind in the ordinary course of his experience. It is also the completest way of identifying the lesson with ourselves, because in mental picturing we are using the elements of our own past experience. Building, too, is teacher work and child work.

For the teacher, this means that his lessons are the outcome of himself, the expression of his own grasp of life and of truth: what his eyes have seen and his hands handled of the word of life. Let us read all that we have time for, so long as, to quote Lord Rosebery's words in a recent speech, we do not make reading a substitute for thinking; but our lessons must spring from a deeper source than our reading.

If our subject is dead to us without a commentary, it will in all probability be dead to us with one. It is not Barnes on Job that is going to give us living Sunday-school lessons. Read what Barnes says about Job by all means, but do not give a Sunday-school lesson on the strength of Barnes. Our Sunday-school lessons are like water, in that they will not rise above the level of their source—except by pumping, a process which one is not here advocating. If they come out of books they will most likely be bookish to the end. Is it not possible in this sense to have a big book but a very small Bible? You can't teach the whole of this book. One of the Wesley family used to write "T.P."—"tried and proved"—opposite such parts of the Bible as had really become a light on the path. That "tried and proved" portion is each man's real Bible. If we want to teach more, we must "try and prove" more; we can only securely build around the beginnings already made.

With respect to the child, a study of methods ought to take up the two problems of mind-training and character-building. In each case the principle applies. Build around the beginnings already made. To refer in a word or two to that which stands foremost in the minds of most English teachers: begin to build character by believing in the good already there; do not so much antagonise evil as encourage the good. An American educator has well said: "There is not a boy or girl in all the world who cannot be touched by the right teacher. He may be lost in the mechanical school, but in the presence of spirit and an encouraging smile the barren wastes of fruitless endeavour spring into vernal life, and the beginning is made for a richer realisation. The so called bad boy needs some one to start the machinery of his life into operation."[1] Dr Barnardo tells of a gentleman who was addressing some London street-boys, and asked, by way of arousing their interest in what he was intending to say, "How many bad boys does it take to make a good one?" The answer came back, prompt and clear: "*One*, if you treat him properly." That is the subject matter of the whole of the science of education in a nutshell. What is this "treating properly"?

[1] Mr F. W. Search, in the *Educational Review* (American) for February 1896, in a valuable article on "The Ethics of the Public School."

How are we to "start the machinery" of a "so-called bad boy's" life into operation? Our method will have to depend greatly upon individual circumstances. A profound belief in a good side to the worst boy's character must be our starting-point; watchfulness for opportunity will probably do the rest.

If we don't like a boy, we can't possibly make a good boy of him. Find the good in him; give your faith, your hope, your love to that. That good is the beginning of right character in the boy. In other words, build around the beginnings already made.

Suggestions and Illustrations.

1. One of the builder's arts is the economical use of his material. The analogy of building suggests, therefore, that we should avoid the crowding together of matter in preparing our lessons, and its attendant evil, haste in teaching. Rousseau says with much truth: "We usually obtain very surely and very quickly what we are in no haste to obtain" (*Emile*, Prof. W. H. Payne's translation, p. 83).

2. Teaching is building in the sense of creating order and use by the constructive handling of materials. The final result of all good teaching is not a lot of scattered heaps of material but a single orderly whole. The teacher will always do well to connect his lessons with what the children otherwise know, for the following very definite reasons: (*a*) The mind, as we have seen, is a unity; and the knowledge which is assimilated by the mind is most immediately useful, as well as more easy of apprehension, by being presented in its unity rather than in its separateness, subject from subject or part from part; (*b*) the interest in a subject is increased by its being associated with other already interesting parts of the learner's experience; (*c*) the links of association whereby the newly-presented knowledge becomes impressed on the memory are increased in number. Too many little heaps suggest a ruin rather than a building; and detached heaps of knowledge would often really mean this to the learner, but for the overmastering constructive or associative instincts of the mind. The teacher, however, may do very much to assist the building up of knowledge in the learner's mind into well-organised wholes.

3. As to the children seeing what the teacher vividly sees, the writer has seen little children in the Second Standard discover in a lesson, as the young teacher, who was alive with his subject, worked it out with them, parts of the teacher's meaning which he had neither indicated in words nor in any other way.

What is, so to say, *latent* in our teaching is often as suggestive, and has as much to do with the impression we ultimately make and the influence we exert, as what is consciously expressed. Is there not in all the best teaching an occasional touch of genius, something which we cannot explain in any terms of "method," and which belongs not to the mechanical but to the spiritual side of teaching? One distinguished teacher informed the writer that the mere fact that she had been pursuing a difficult course of study during the summer vacation had noticeably influenced and strengthened her teaching, even of totally different subjects, on returning to school. The fact that she herself was making intellectual headway increased her grip of the minds of her pupils.

4. What the heart and mind are filled with we communicate. Emerson says: "I have observed that, in all public speaking, the rule of the orator begins, not in the array of his facts, but when his deep conviction, and the right and necessity he feels to convey that conviction to his audience—when these shine and burn in his address; when the thought which he stands for gives its own authority to him, adds to him a grander personality, gives him valour, breadth and new intellectual power" (Essay on "Greatness"). "I have heard an experienced counsellor say, that he never feared the effect upon a jury of a lawyer who does not believe in his heart that his client ought to have a verdict. If he does not believe it, his unbelief will appear to the jury, despite all his protestations, and will become their unbelief" (*ib.*, "Spiritual Laws"). "If a teacher have any opinion which he wishes to conceal, his pupils will become as fully indoctrinated into that as into any which he publishes" (*ib.*). Intellectual conviction and personal character are the final forces in teaching. Where we waver our pupils will tend to waver; when we do battle they will feel the impulse to do battle likewise.

5. With regard to this direct influence of the personality of the teacher upon the individual child, the question is asked, "Is it possible in large classes?" To which, without intending to apologise for unduly large classes, one may reply: "It is impossible for the influence not to be felt." What the teacher is, even in most hidden and unsuspected ways, is always a factor in teaching.

CHAPTER VII

METHOD IN TEACHING AND THE PREPARATION OF THE LESSON

"For culture, not waste,
Each life is born,
But hours pass alike
Over sands and corn.

. . . . .

But Time replied, compassionate,
As he is old and grey—
'A minute may be the entrance Gate
Of a Path to wisdom's Way.'"

How to prepare for fruitful moments—moments of insight and of moral influence—in the course of our teaching, and how to make the utmost use of such moments when they arise—these are the points chiefly in question when speaking of teaching methods in the Sunday school. Some skill and experience are necessary in order to detect the approach of golden opportunities in teaching. Granted this ability on the teacher's part, such moments may even prove themselves to be, in the words of the motto at the head of the chapter, "the entrance gate of a path to wisdom's way.' They may come, and the good work be done, sometimes without our knowledge, but seldom without our careful preparation. Moral and spiritual results do not come without being worked for and lived for. In all our quest for power, whether in actual teaching or in moral influence, we must seek if we would find.

None but the few born teachers can safely leave their method of treating a lesson to take care of itself; indeed, it is more likely than not that the best teachers will be amongst the first to become, either consciously or unconsciously, students of method, by experimenting, by comparing notes with other successful teachers, or in some other way. No amount of lectures or text-books on method

can take the place of the teacher's own effort and practical ingenuity. Yet reading and conversing on the subject are helpful, for ideas and knowledge certainly influence practice, and right ideas are better than either wrong ideas or no ideas.

Although there are, as we shall see, varying types and temperaments in the child-life around us, which make their presence felt in every class and in almost every family, and although it is well to study ways of dealing with children individually according to their peculiarities of aptitude and temperament, yet one naturally asks whether there are not general methods of teaching which apply more or less universally. Can we, for example, arrange our lessons and treat them in class in such a way that the instinct of activity shall find full expression in the child of active temperament, and that the quiet, learning attitude of his class-fellow shall be charged with the will-power which the moral educator seeks constantly to arouse? Frankly, this is a question which no suggestion or series of suggestions can fully and finally answer. We may freely admit that the *how* of teaching is in the keeping of each individual teacher. None the less, methods which others have successfully adopted to such an end may be some guide to us.

Method, in a general way, includes the arrangement of the material of the lesson, the treatment of that material, and the manner and spirit of the teacher. It is with the first two points that we are at present concerned, though without any intention of rigidly separating arrangement of material from its treatment. It is a well-worn custom of writers of text-books on teaching method, as well as of those preparing for the teaching profession, to make use of two columns, the one containing the subject-matter of the lesson, the other the method of treating it. As the practice is a time-honoured one, we may take it for granted that it contains some merit. Perhaps the best thing will be to draw up brief notes of two or three lessons on the life of David,[1] of so simple a kind that all suspicion of attempting to write a model Sunday-school lesson will be absent, and yet sufficient to illustrate what is meant. As a rough draft, one might, as the first step in preparing a lesson, arrange three columns in the following order:—

[1] *See* Appendix L.

Subjects of Lessons or Headings.	Subject-Matter.	Method of Treatment.
I. The Shepherd-boy.	David's battles with lion and bear; playing on harp; games, running, slinging; brave, self-improving, healthy; a lad who believed that God helped him to do his duty.	If possible, get all in the class to contribute something to the lesson. What do they know about shepherd life? Stories they have read, as "Wolf! Wolf!" The difficult places David had to climb? The enemies of the flock? What kind of boy would make a good shepherd-boy? What might such a boy do in the long quiet hours of watching?
II. The Shepherd-Warrior.	The sling; the Philistine; the mountains; the wild followers David kept in check by the same qualities which enabled him to keep the sheep; how he prayed about his battles; and how the imagery of shepherd-life reappears in David's lament for Saul and Jonathan: "Ye mountains of Gilboa, let there be no dew, neither let there be rain." "They were swifter than eagles, they were stronger than lions."	Would this kind of life be good training for a soldier? Tell of praying soldiers, such as Havelock and Gordon.
III. The Shepherd-King.	Patriot; fighter; the shepherd of his people; loved them; love and faith the deepest things in David; how he sorrowed for Absalom, who had become his enemy: "Would to God that I had died for thee!" —the old shepherd feeling reappearing.	Would such a man make a good king? What are the qualities of a king? Illustrate by patriot fighters, in whom religion was strong, and who rose to kingly position—Cromwell, Washington, Lincoln, Garfield.

But, when some such steps as these have been taken, reverse the second and third columns. So far, it is a plan for preparation, not a plan for teaching. In actual teaching that which is taught should be a result of the method of teaching. The latter, therefore, demands the teacher's most careful consideration. Moreover, the way we handle a subject is indirectly, but in a very vital sense, the way we handle our class. When the thought of the matter is uppermost, *talking* is in the ascendant; when attention is given to the method, good *teaching* is more likely to follow. Besides which, it is a matter of common experience that regard for method is helpful in preparing the subject-matter of a lesson, because of the number of fresh thoughts which a good method unfailingly suggests. It is in the third of the above columns that our skill in handling the lesson shows itself. It gives us the steps by which to arrive at the history outlined in the second column. The *teaching order*, then, would be as follows (the method leading up to the matter, and showing the naturalness and reality of the Bible-story):—

Subjects of Lessons or Headings	Method.	Matter.
The Shepherd-boy, etc.	1. What do the class know about shepherd life? Stories? Enemies of the flock? 2. Difficult climbing, etc., necessary in shepherd life. 3. The kind of boy to make a good shepherd-boy. (Tell of boys who made God their helper.) 4. Good use to make of spare hours. Etc. After a lesson like this the children might be asked to look up stories of shepherd-life or faithful children, and tell them on the following Sunday.	1. David's battles with lion and bear. 2. David's running, leaping, slinging. 3. Healthy, brave; one who believed God helped him in his duty. 4. Playing the harp. Etc.

Our aim is to produce vivid pictures in the minds of our

hearers. Words are only symbols, a complicated system of mnemonics. In simple lessons like the above we are endeavouring to paint portraits taken from life. Our teaching method represents the strokes of the brush with which we paint these pictures. The chief point in the lesson just described is that the learner's co-operation is secured. The Bible history is made to fit in with the collective effort of the class, and the knowledge, if not new, is presented in a new light owing to its setting in the midst of thoughts supplied largely by the children themselves.

David Stow, the ardent worker amongst the arabs of the Glasgow slums in the early part of the nineteenth century, whose methods both of teaching and organisation have had a wide influence, has given some valuable hints on the teaching of Scripture. He shows in one place how the picture is to be filled in by means of familiar illustrations—"such as are within the range of the experience of the children"—and refers to the way in which cornfields, vines, trees and farm-life are used for this purpose in the New Testament. A question about tribute is met by the words "Show me a penny"; and the story of the good Samaritan is in answer to the question: "Who is my neighbour?" In all these ways the learner is placed as far as possible in a position to discover the truth for himself. There are ways of attaining knowledge which involve but little personal enlargement. But when knowledge is attained in such a way that it is, to a great extent, the learner's own achievement, we are approaching somewhat nearer to the New Testament ideal already referred to · "Ye shall know the truth, and the truth shall *make you free*."

The important thing in all teaching is to win the active co-operation of the learner. This great principle of *self-activity* announced by Rousseau, Pestalozzi and Froebel, each in his own way, goes to the very heart of the matter. It matters little, so far as this principle is concerned, what the learner's temperament may be, whether active or sluggish. For what is needed for the naturally sluggish, diffident child is to draw him out of himself in order to make his thinking more energetic and himself more valuable in society. And in the case of the active, explosive child, the appeal to his active co-operation substitutes one kind of explosion for another, one that is normal, regulated and

serviceable for the irregular and unserviceable. How, then, may the Sunday-school teacher, or the voluntary and more or less occasional worker amongst children (equally with those who meet their classes daily), make use of the self-activity of his pupils? In one or all of the following ways:—

1. Encourage the self-expression of the pupils in every orderly and useful way. One of the greatest of teaching heresies, especially for the moral educator, is that we should pin our faith to the infallibility of our own lessons. Teachers are sometimes a long time in learning that points "one," "two," "three" and "moral," just as they have prepared them for their pupils' consumption, are not inevitably the most suitable form which their lessons may take. Our preparation of a lesson may be far too rigid; that is, if we intend to follow out that lesson on precisely those prepared lines when we come with it into class.[1] Our preparation should give us full command of the subject-matter by bringing into shape and clearness our own thoughts upon it; and, generally speaking, the lesson will follow more or less closely the lines we ourselves have sketched out. But every lesson should be regarded by the teacher as plastic and, in a sense, unfinished, until the interplay of thought between teacher and pupils gives it its final form. Whether by questioning, as with younger pupils, or by throwing the subject open for spontaneous remarks or prepared contributions, in the case of older pupils—neither method belonging exclusively to either age—the pupils should nearly always be allowed to feel that they have a shaping hand in the lesson. Just as they delight in clay-modelling and in hand work, because in these exercises they give their own shape to the materials they work upon, so will the pupils delight in a lesson in which they play a part and to which they give shape, according to their own thought and will. At the same time, no less than in manual occupations, will the learners welcome suggestion and instruction. The great thing to be aimed at is co-operation; child with teacher, teacher with child.

[1] The opposite mistake is, of course, no less to be avoided, namely, of failing to impress our own "meaning" and withholding our conscious guidance.

Arising from the necessity of giving the class an opportunity of self-expression in regard to the lesson is the obvious inference that we should not be afraid of teaching, as it may seem to ourselves, slowly. Nothing is gained by haste in teaching.

2. Seeing that the most valuable teaching consists in the fact that the children respond to and take their own part in it, might it not be well to make, say, one lesson a month in a special manner *their* ~~lesson~~? Let them suggest the subject and help to work it out; or let them, after a lesson or series of lessons which have evoked several points of interest, come prepared with stories, incidents, or opinions, which the teacher may take as supplying the place of his own special preparation for the day.

3. Give the children, as often as possible, something to do. There are inquiries which might be made; facts concerning certain industries or customs; points which have come up in a lesson upon which further light may be thrown with a little self-effort on the part of the children. Sometimes a point might be made clear by preparing a simple experiment (*see* Appendix IV.) or by collecting objects or specimens. Very frequently a lesson will lend itself to illustration by means of cuttings from periodicals, whether printed extracts or pictures.

4. By such means each class may come to have its own collection of specimens and illustrations, its class-museum—around each object of which some interesting association will gather. If, as is always desirable, each class has its own room, the case may be always open to view during teaching hours, so that if children for any reason enter before their teacher there will be something to interest them; "demonstrators" will be always forthcoming in the persons of the collectors and contributors to the museum.

5. To anticipate slightly what will form the subject of succeeding chapters, discipline may be made, in a very large measure, a matter of self-activity or self-control. The "strong teacher" is sometimes a great disappointment. Discipline is not a question of teacher-strength *versus* pupil-strength. It is finally a question, on the part of both teacher and pupils, of love of freedom, tempered by a belief in individual power and responsibility and by respect

for law. Luther's schoolmaster only went a very little way when he bowed with grave politeness to his pupils, because amongst them—who could tell?—there might be some great man of the future. The fuller and truer faith, which need not in any sense be blind or sentimental, is that each boy has a possible moral greatness of his own, and a will which may be quickened to an endeavour to achieve his own ideal. Moral growth hinges more upon the word "will" than upon the word "ought." "Ought" is, relatively, the teacher's word, "will" the pupil's word. And even from the teacher's point of view, the testing question he should ask is not, What *should* you do? but What *would* you do?

Suggestions and Illustrations.

1. Dr Johnson says: "You cannot by all the lecturing in the world enable a man to make a shoe." Does this necessarily mean that telling or "lecturing" counts for nothing in acquiring the shoemaker's art?

2. Certain speakers have the power to arouse, others to instruct. Trace the influence which a speaker or teacher of each type has with his hearers; but distinguish the stirring of emotion, as mere excitement, from the rousing of the will.

3. The manner and spirit of the teacher are all-important factors in his work. Show how a good method of arranging and dealing with his subject is likely to react favourably upon the teacher's own manner and bearing.

4. Handy blackboards for use in small classes where there is no room for an easel may be procured as follows: *slate-boards* (18 ins. by 12 ins., or 14 ins. by 14 ins.), about 8d. each or 7s. 6d. per dozen; *blackboard linoleum* (36 ins. square), 3s. (for wall or board).

Note.—The name of the National Cash Register Company is widely known, but the social and religious work of various kinds organised by the company amongst their workpeople will probably be heard of by many for the first time. Here one can only speak of the bright Sunday-school methods adopted under the name of "Pleasant Sunday Afternoons" at the factory, in a room well adapted for the purpose. Four-sheet leaflets are printed for each Sunday. The one which was distributed for use on the day of the writer's visit—May 27, 1900—referred to Memorial Day or Decoration Day, which is observed throughout America in honour of those who have fallen in battle. One page was devoted to brief stories of every-

day heroes, another page to quotations which had been used in the lesson of the preceding week. These quotations are collected on printed slips of paper, and illustrate one very effective way of bringing the children to school with prepared minds. The back of the card explains its use as follows :—

This card is to be taken home by the pupil. Find some quotation from the Bible, a good book, a newspaper, or some other source. Write it on this card, giving, if possible, the name of the author. Sign your name and return the card next Sunday to your teacher.

Be ready to explain to your class why you chose the quotation, what good thing you find in it, and how it helps you.

These quotations will be pasted in a scrap-book belonging to the class, the best being selected for the superintendent's book. These will be retained, printed and reviewed at the end of the quarter.

To the twenty-five pupils having the greatest number of quotations in the superintendent's scrap-book, prizes consisting of books will be given at Christmas time.

The other side of the card is ruled and left blank as follows :—

DAYTON, OHIO, ...190 .

_____

_____

_____

_____

_____

Author _____

Pupil's Name _____

Teacher _____

The quotations are read by the children in the class, parents being asked to assist their children in the selection and in understanding the meaning. Members of the school select

those which are to be printed in the calendar of the following Sunday, and it is suggested that one be learnt each day by the pupils. The quotations selected from the lesson of May 20, 1900, and distributed on May 27, to be learnt during the week following, were rather long and numerous. A few weeks previously the lesson had been on the home. The following were the quotations printed on the Sunday-school calendar for the week :—

N.C.R. SUNDAY-SCHOOL CALENDAR.

Sunday, March 25th.

My soul, wait thou upon God, for my expectation is from him.—(Bible) *George Riddle.*

Have thy tools ready ; God will give thee work.—(Chas. Kingsley) *Oswald Niehaus.*

Monday, March 26th.

A thankful heart makes a melodious life. If we thought more of our mercies and less of our cares, we should fill the day with music.—*Estella Rumpf.*

One may be wise, rich and strong, but he can do nothing without love.—*Earl Geiger.*

Tuesday, March 27th.

Thy neighbor is he whom thou hast power to aid and bless,
Whose aching heart or burning brow
Thy soothing hand may press.—*Hazel Emmert.*

Wednesday, March 28th.

Work is not man's punishment ; it is his reward and strength, his glory and pleasure.—(George Sand) *Lulu Glander.*

If you act with a view to praise only, you deserve none of it. —*Estella Neeb.*

Thursday, March 29th.

If a kindness I may show,
If a good deed I may do
To a suffering fellow-man,
Let me do it while I can,
Nor delay it, for 'tis plain
I'll not pass this way again.
(Joseph Torney) *Marie Niederhelman.*

FRIDAY, MARCH 30th.

Sin has a thousand treacherous arts
To practice on the mind;
With flattering looks she tempts our hearts,
But leaves a sting behind.—*Anna Buhlman.*

SATURDAY, MARCH 31st.

It may not be ours to be subtle, and learned, and logical; but it may be ours to be noble, and sweet, and pure.—*Anna Reinhart.*

Home is the sacred refuge of our life.—(Dryden) *Emma Storck.*

Notes are added as space permits.

On the leaflet for May 27 were, amongst others, the following :—

The librarian is collecting accounts of modern heroes and heroic events. Pupils and teachers are invited to hand in newspaper clippings or written accounts of brave deeds by young and old. A beautiful "hero book" will be awarded in the fall to the one furnishing the noblest incident in the collection. A committee of pupils will be the judges. Teachers are invited to report the names of the greatest heroes as decided in their respective classes this afternoon.

The N.C.R. Library contains the following books that give fascinating tales of olden-time heroes : "Heroic Happenings," "Historic Boys," "Hero Tales from American History," "Historic Girls," and "Book of Golden Deeds."

NEXT SUNDAY'S LESSON.

Lesson for June 3 : "Bird Life." Gen. i. 20, 22; Job xii. 7; Ps. lxxxiv. 3; Matt. viii. 19, 20; Matt. vi. 26; Matt. x. 29-32.

CHAPTER VIII

METHOD IN TEACHING AND THE PREPARATION OF THE LESSON—*continued*

"Like the sunshine on the waters,
Like the light within the dew,
To our Heart and to our Hoping
Is an old truth uttered new."

METHODS may be of various kinds. That which was illustrated in the last chapter would be one way of dealing with an *historical* subject, the aim of which is to impress a series of pictures vividly upon the mind, and to draw out from the history social and moral lessons. Sometimes when our aim is historical or biographical we do well to follow the course of the history pure and simple, merely illustrating our lesson by reference to current or familiar events. Slightly differing in plan and conception from the historical method would be the *biological;* according to which we should follow the order of growth and development, and take Nature's story rather than man's as our guide. A hint may be given here, which teachers who already act upon it will readily support with their testimony, namely, that in Nature-lessons, or when using illustrations from Nature, it is always well to have objects or specimens at hand. To show seed and fruit side by side is to give obvious point to Nature's miracle; the pathway to the imagination lies through the gateway of observation. Then, especially with older pupils, an occasional lesson may be given following out a *logical* plan, as when a number of facts or instances are marshalled together and we seek the common law or cause, or when we test the applicability of some general principle or moral law in special circumstances. But, as the greater part of our thought hitherto has been devoted to the study of the mind and the processes of learning, it will probably

be the most helpful to describe a method of teaching upon which this previous study can be brought to bear. This would be a *psychological* order or method. The mind is so many-sided, and achieves its results in so many different ways, that there are many possible methods of teaching which a knowledge of the mind and the laws of its activity would suggest. But the arrangement which we are about to describe has proved itself useful to so many, being already followed, sometimes even unconsciously, by many excellent teachers, that it merits special reference. Of course, no one expects method in teaching to be a substitute for inspiration, or that procedure can replace enthusiasm. But these higher gifts of heart and spirit may often be directed into channels of greater usefulness by obedience to simple laws.

The teaching scheme which follows we owe in its completeness to the disciples of the German philosopher and educationist, Herbart, of whom, as compared with another famous inventor of methods, it has been well said: "Herbart magnified the work of the teacher; Froebel magnified the work of the child." It is just because Herbart thought so much about the teacher's part in education that his ideas have spread so rapidly. His hints come readily to hand, and are capable of immediate application. They aid the teacher in his part of the task, and tend to make the preparation and arrangement of the subject-matter of a lesson far easier. It is not a revolutionary method, but rather one into which we can very often fit our own best thoughts, and find them the better and the more forceful for their new setting. This teaching scheme consists of five divisions or stages, which may be adapted, according to subject and circumstances, either to a single lesson or to a series—one, or perhaps two, of the divisions forming a single lesson of the series. The five stages or "steps," as they are called, are as follows:—

1. The first step in all good teaching is to prepare the minds of the scholars for the subject of the lesson. As a rule it is not wise to commence with an impressive story or illustration, which may awaken eager attention, but which—because the mental excitement it has aroused is momentary—is a bad preparation for the sustained work of class and teacher for half an hour or forty minutes.

Many teachers fire off their big guns in the first five or ten minutes, and the rest of the time is spent in a painful struggle to regain the attention of their scholars. We should proceed more warily, and try at the outset to win an interest in the actual theme of the lesson. The illustration or the story is, after all, not the lesson, but only a help and support to it. How often a teacher has been disappointed by finding that the interest of some illustration —whether a picture, an object, or a story—has spent itself in the showing or telling! The reason lies in our forgetfulness of the elementary psychological law already spoken of, that the mind's business is to combine each new experience with some part of its past experience so as to build up a new product. The teacher presents his illustration, and the children attend willingly enough. They are interested in it for the moment as it stands, but, far more, they want to know what the teacher intends by it. The parable of the Sower warns us that we are more likely to be deceived by the shallow soil of eager but momentary attention than by the stony soil of indifference. These facts should guide us as to the use we make of illustrations in teaching. They are our reserve rather than our mainstay. Following upon what has been said in previous chapters, the opening words of a lesson should be directed, at least in part, to finding the children's whereabouts in relation to the subject. For a teacher, as sometimes happens, to come away from a lesson and not know whether the children had ever had a lesson on that subject before, or whether any of them had ever read anything about it, is, in all probability, to have wasted not only time and energy, but a golden opportunity of enlisting the pupils' willing co-operation. Children ought to have the pleasure of showing what they know. Telling them what they know already is not teaching, but getting them to tell it to you *is*.[1] The same ground is gone over—uselessly in the one case, usefully in the other.

[1] An instance of this was recently quoted at a representative gathering of Sunday-school teachers. A teacher was ingeniously talking about a little child in great peril, and so on, and at last came to the bulrushes. "Oh! it's only Moses again," said one of the pupils—a signal that so far as they were concerned the lesson was practically over. It would have been quite another thing if one of themselves had been invited to tell the story.

Intellectual building, like a material structure, is most secure when erected upon natural foundations. We do well to get down to the bed-rock before we build. For the teacher, the natural foundation is the children's previous knowledge and experience, and part of the value of the Herbartian steps in teaching is that so much stress is laid upon this fact. We must find what they know about the subject—brick-making, if we are talking of the Israelites in Egypt; prison-life, if speaking of the Captivity; gardens, if it is the Parable of the Sower. Certainly, novelty and variety have their place in teaching; but it is not the perfectly novel which awakens interest. When we speak of "being interested" in a subject or a story do we not really mean that we already know a good deal about it and are anxious to know more? This is the learning or acquiring mood. Children interested in an illustration are so in virtue of two things: their previous experience, which makes it more or less familiar; and the state of desire, the learning attitude, which the illustration has aroused. The mind in learning opens from within, and "the first stage of interest depends on the fitness of the suggested idea to sustain or develop *a thought already there.*" Sometimes we may secure a foundation or prepared state of mind by letting the children choose the subject of their lesson beforehand. In any case, we prepare the way for new thought by making use of the thoughts the children already have. Past experiences, as we said in a previous chapter, are like windows in the soul, through which it looks out upon all that is new.

2. When we have called up the old knowledge valuable for our purpose, we have done this and something more—we have created a kind of intellectual appetite. Now we may present the new matter—the making of bricks without straw, or the people prisoners in a foreign country far from their homes, or the sower whom Christ saw at work in the fields. It is at this stage in the lesson that the habit of voluntary attention has to be created. The new points should, therefore, be as striking and full of interest as possible. Unless we ourselves are keenly interested in them and in the way we intend to present them, we cannot expect the class to be interested. But if we are sure of the value of what we have to say we may be equally sure that the

children want to hear it, provided that it is suitably chosen and that the preparatory step has been successfully accomplished. "All knowledge," Lord Bacon has said, "(and wonder, which is the seed of knowledge) is an impression of pleasure in itself."

This second step of which we are speaking does not necessarily consist of telling something to the class. It may be a question that is put, suggesting something new, something which was not included in the previous knowledge of the class, and yet leading naturally from it. For example, having discovered what the children know about brick-making, one might introduce the new elements in the lesson by asking what straw could have to do with making bricks, and then telling the story in brief outline, or getting the class to read it,[1] so that they may see the point of the question. Or, having listened to all the useful things the children can tell about gardens, one might say: "Our lesson is to be about someone who was seen sowing some seed. What kind of ground would he choose for sowing, do you think?" However individual teachers may prefer to handle it, this second step in teaching consists of bringing in fresh thought or knowledge to lay by the side of that which the children already possessed; it brings into play the mind's constructive instincts already spoken of.

3. We are now getting to the very heart of the lesson, and comparison or illustration may suitably follow—perhaps several illustrations, jointly contributed by teacher and scholars. It is better that the new knowledge should not be left to stand alone. Companion ideas are needed in order that the new idea may be really at home in the mind. Or, if it be a problem which is being worked out, examples and instances suitable to the purpose may now be brought forward. If we give the children time to think, or help them by hints or questions, they will sometimes be quite able to discover some of these companion ideas or helpful examples for themselves—in other words, to illustrate the new fact out of their own experience. To keep to the examples already used, the making of bricks without straw might be illustrated by a reference to poor children who have

[1] This implies careful consideration beforehand as to the stage of the lesson at which the reading from the Bible will be most effective. In some lessons the Bible reading would be best at the end, as the climax of the whole lesson. *Cf.* Appendix, Lesson ii.

to go to school without sufficient food, or to learn their lessons without being able to buy proper books; or to parents who have to work, when they are really not strong enough, in order to get food and clothing and a home for their children. There are many ways, the children will begin to see, of having to make bricks without straw, and they will, with the quick, associative instincts of young minds, readily suggest further examples. Then the story of the cotton field from *Uncle Tom's Cabin*, where Tom helps the sick woman who was not strong enough to pick her full quantity of cotton—obliged to work without the strength to do what was expected of her, and beaten if she did not do it—might be told or read. [Generally speaking, a story is better told; but there are occasions, and the use of such a classic story as Mrs Stowe's is one of these, when reading from a book gives children an insight into the charms of literature and creates a taste for good books. Perhaps the story might be told in brief, with the promise to read the chapter, if time permitted, at the end of the lesson.] A lesson on the Captivity children could illustrate from caged birds (allowance being made for the fact that some birds, like the canary, could not live out of doors in England), or caged animals, or from children kept in at school for misbehaviour. The teacher's contribution would be some Bible or other story of imprisonment—Daniel in the lions' den, Jeremiah in the pit, Joseph in prison, the prisoners in the Black Hole of Calcutta, or prisoners of war. The parable of the Sower should bring up in some detail memories of the children's own experiences of gardening; and the teacher might tell one of Nature's miracle stories, or an incident like that of Mungo Park and the root of moss, which, by giving him new hope in the midst of the desert, practically saved his life.

The idea of the lesson is now becoming embedded in the children's minds. First, we called up the related knowledge which they already possessed; then we gave them the fresh information, which was afterwards illustrated and compared with other things by class and teacher together. Now we are able to take the fourth step, and

4. Draw all these contributions together into the one main lesson which we wish to teach, the point of the whole which we especially want them to remember. True, all the

parables of Jesus are not accompanied by the statement of what they were intended to teach, but many are; and, in any case, it is for their teaching, as well as for their intrinsic charm, that they are prized by us. The same is true of the more familiar Old Testament parables—Jotham's parable of the Trees, the parable of the Wise Woman of Tekoah, and the wonderful visions of the prophets. This main point of the lesson we could not enforce at the outset; but now we have prepared the mind for it, and, by all the separate paths of previous knowledge, of the presented topic, and the various illustrations brought to bear upon it, the minds of the children have been travelling towards the central truth or "moral" which, in most cases, if the question is skilfully put to them, they will be able to state for themselves.

5. In one sense this fourth stage concludes the teaching of the lesson; but, as we have seen, action is the end of thought, doing something is the fulfilment and consummation of knowing something. What shall we give the children *to do?* The answer of the Herbartians, and the first part of our answer here, is that we must get them to think for themselves about what they have been learning, see where and how it applies in everyday life and within their own sphere of action. In a lesson on mechanics, or geometry, or Latin grammar it is easy to give exercises testing the pupils' grasp of the principle of the lesson and setting their minds forward upon fresh constructive efforts. It is not so easy in a Sunday-school lesson, because the practical application in this case is daily conduct. Yet something may be done in this direction. Children know, in virtue of their own moral nature, that moral truth or duty points to action, and that a finger-post is no use unless its directions are followed. To point to circumstances in their own lives to which the central truth of the lesson applies is in itself to sound the call to right action in such circumstances.

Suggestions.

1. Note that interest or the arrest of the attention by something presented to the mind depends upon a certain familiarity with what is presented.

2. Note that sustained interest leading to a maintenance of

attention depends upon a certain newness or novelty in what is presented or in the use that is made of it.

3. Individually, and in conference with others, take up some subject or subjects and apply the method and arrangement described in this chapter.

4. One or two lessons worked out in accordance with the suggestions contained in this chapter will be found in the Appendix.

CHAPTER IX

THE MANAGEMENT OF THE CLASS

"He who persists in genuineness will increase in adequacy."

Is it not the thought of *the class* that frightens us when we are for the first time invited to teach, and which remains a sort of terror to us even after we have taught for a considerable time? We are not afraid in the same sense of individual children. Give us one child, or even two whom we can take one with each hand, and we can walk or sit and talk freely. But the class frightens us. And why? Because—is it not?—in the class we have individuals still, but we also have a group. The difficulty we become aware of is that of satisfactorily appealing to individuals, some of whom are quick, others slow, some responsive, and some dull, and at the same time handling the class as a whole. One suggestion that has been made, the most obvious and natural, perhaps, under the circumstances, is that we must strike an average. Between the brightest and most progressive children, on the one hand, and those who are backward and fall behind, on the other, there are the medium children of medium abilities and average attainments. If in teaching the class we strike mainly at these, we shall, it is said with a considerable amount of truth, not altogether leave out the dull and the backward children, and at the same time we shall be sure to give something to the sharp, bright children. There is real help in this suggestion. But when we have applied it, even with some measure of success, we still are conscious of the individual children; not unfrequently they themselves *make* us conscious of them. This is especially true of the stronger children in the class. Most teachers in the course of their experience have a feeling that they have pupils in their classes who are not

learning much from them; not because the teacher could not and would not gladly teach them as much as they are capable of learning, but because of the necessity of thinking of the class and giving their lessons in such a way that all may understand and have some chance of receiving benefit. Hence it comes about at times that the teacher is anxious in the thought of his strong children, just because the conditions are such as to prevent his getting into complete touch with them (unless, as male teachers are, perhaps, more commonly tempted to do, he gives himself up to the best pupils and leaves the others to follow as they may be able). A teacher is sometimes tempted to wish—a wish which, if gratified, would be a very bad thing for our teaching—that he might have a class made up of those children who are content to sit quiet and listen. A little experience of teaching soon shows us that this wish is ill-advised. The strong children are the strength of the class. They give it its tone, character and quality. There are unevennesses in the paved streets of our towns and cities. But the pavior's work is to lift up the sunken sets or blocks to the level of the higher ones, not to reduce all to the lowest level. The sets that stand out are the strength of the road; it is the sets which have sunk easily that have made the ruts and cause our cars to jolt. There are two things which no good pavior does. He does not hammer down the sets that stand out, nor does he cover up the sets that are sunken. What he does is to work at the foundations of the weaker or sunken sets, and so restoring the level make the highway smooth for travelling. Is not this the way in which we must grapple with the inequality of ability and attainment which constantly confront us in our classes? We must devote our more special energies to the weaker members, working at the foundations on which they stand in such a way as, if possible, to lift them up. They, not the strong children, will be our special anxiety and chief thought. We shall try in every way to influence them individually; we shall find opportunities of speaking with them on entering or leaving school, or in intervals of school work; we shall walk portions of the way with them, as though accidentally, and let them feel the stimulus of our personal interest in them; we shall call at their homes, discover what they read or what their hobby is; watch

their games occasionally, if they happen to excel in play; in some way or other we shall try to awake their interest and rouse their will, and so bring them more nearly into line with those who are in advance. We shall be willing to "become all things to all men," in order that we may "by all means save some." We shall not forget the brighter, and for the moment more promising, members of our classes, but our first and chief effort we shall give to the weaker members. For a school, as Bishop Spalding, of America, has so truly said, is more safely judged by those it fails to improve than by those it helps. To borrow an illustration from school athletics. A young schoolmaster, himself a keen athlete, has been seen running in the long-distance races by the side of each competitor in turn, encouraging him to do his best, not as a partisan, but wishing to see every member do himself justice.

Yet if we are successful by personal effort and individual methods in bringing, say, most of the backward and self-distrusting children up to the average level, we still have the problem of the go-ahead pupils who occasionally create real difficulties in the management of a class of considerable size. One or two ways may be suggested, merely as hints, for dealing with these. (*a*) The ideal of class management and of collective teaching is to use the stronger pupils to help the weaker. So far back as the first century of the Christian era a Roman writer, Quintilian, illustrates, by the use of an apt simile, the way in which a skilful teacher may be helped by what his pupils learn from each other. "To imitate their school-fellows," he says, "is more pleasant than to imitate their master, for the very reason that it is easier. . . . They will fix on that which is nearest to them, as vines, attached to trees, gain the top by taking hold of the lower branches first." So, by degrees, a careful teacher may make his more clever pupils conscious that he looks to them for help; and they in turn will lose the feeling that they are marking time in the activity which the lesson evokes from them. An interesting example of the use which, in most trying circumstances, an inexperienced but sharp-witted teacher was able to make of the more able boys in his class is afforded in the life of a man who from small beginnings made great headway in business in Manchester. His first Manchester employer invited him to the

Sunday school, and his plea that he could neither read nor write was met by his being told that he might go to the young men's class, where he would not be called upon to read. On entering the school, however, the superintendent met him, and seeing him to be a tall, fine young fellow, asked him to take charge of a class of which the teacher happened to be absent. He tried to excuse himself, but finally, being too proud to expose his ignorance, determined to try. He was told by one of the boys that they were going through the Gospel of St John, the chapter being named. The teacher opened his testament at the wrong place. The nearest boy noticed this, and called his attention to it. "Yes, yes," he said, "you are younger than I, I will take your book." So the reading began. The third boy stumbled at one of the words and looked to the teacher for assistance. Without betraying himself, the teacher turned to the fourth boy and said brightly, "Now, my lad, always be ready to help your neighbour." And so the lesson, which was the commencement of a long and useful career as a teacher, passed off without mishap. It is an excellent thing for children who are quicker or more advanced than some of their fellows to know that their knowledge or ability brings with it some responsibility. (*b*) Again, if one of the suggestions already made be acted upon, namely, to give the class something to look up for the lesson of the following Sunday, a few surprises as to the relative cleverness and promise of pupils may be in store for both teacher and class. Some of the less obtrusive pupils will almost certainly prove to be good searchers, and will come with noteworthy contributions to the lesson. By this means, not only are the hitherto diffident children led to take an active part in the work of the class, but a salutary check is put upon merely superficial quickness. (*c*) A further hint as to dealing with the children who want to have the lessons all their own way would be that the teacher might say—once would probably serve for a considerable time—"Ah! you seem to be able to do this well; supposing, instead of my going on with the lesson, I get the others to ask you questions! You can show them what you know; they will see if they can puzzle you." Before long the child is likely to be puzzled—indeed, one would not suggest such a method excepting where there is an element of wilful-

ness in the way in which the pupil continually thrusts himself forward. It is well, however, when this is the case, that he should be made aware of the kind of attitude he is assuming. He is running away with the class; let them for the moment check his progress. (*d*) Occasionally it might be well to adopt a plan which implies a real respect for a child's earnestness, by giving him a quiet quarter of an hour to work by himself in a corner of the class upon some question which has come up unexpectedly in the lesson, and which no one is quite prepared to answer (or which the teacher, for the sake of using this special boy, prefers not to answer). It is an acknowledgment of the boy's sincerity, and it employs him usefully, not for himself alone but for the good of all. The teacher meantime goes on quietly with the others, and the experience will be beneficial in many ways; even the boy, busied with research, will probably not fail to note that the lesson goes on quite well without him, and he may be more willing to hear others in future. (*e*) Sometimes the grading of the classes is at fault, in which case the superintendent should be appealed to, to promote into a higher class a boy who is decidedly in advance of his class-mates.

One thing seems certain, that it is our duty to try to win the diffident child to take some part in the lesson, when possible to give him responsibility, and always to make the most of his efforts to express his thought. Shy and retiring, he is, quite possibly, a busy thinker, and one who feels deeply. The too active boy, on the contrary, often needs some form of gentle repression. He must be taught to think. He is naturally given to "showing off." He must be put to more difficult tests, in which he does not appear to such advantage as when he is running away with the lesson, or, that failing, running away with the attention of the rest of the class. Ask him questions which require thought, and surprise him by the discovery that his quieter neighbour can sometimes think much more successfully and wisely than he.[1]

[1] There is another type of child often present in the Sunday school, especially in the afternoon classes—the sleepy child. Sometimes the little one comes into a class with an elder sister, from whom he declines to be separated. He is not quite big enough to understand, but Sunday school is a sort of beautiful dream to him, of a teacher with a kind face and voice, and of his sister by his side, and her class-mates, who

At the same time we need to make clear to ourselves what we mean by the active powers of children, and to remember that the eager, obtrusive boy may be earnestly thinking, and that his quieter neighbour may be just as busy in his own way as his outwardly more energetic comrade. The latter child is, perhaps, the more difficult to understand. It is more than possible to overlook the real activity which a quiet demeanour sometimes hides. Behind the clouds of smoke which hide him and his armchair almost from view, a Bismarck may be planning the destiny of an empire and revolving schemes which are destined on the morrow to have prodigious practical results. There may be great activity with very little stir; the greatest force in Nature, that of growth, is silent. No teacher whose chief appeal is to the moral nature would give up his hope that lasting effects may follow from the silent impression which his words are making. Professor James, in his *Talks to Teachers on Psychology*,[1] says, for example: "As I talk here, and you listen, it might seem as if no action followed. You might call it a purely theoretic process, with no practical result. But it *must* have a practical result; it cannot take place at all and leave your conduct unaffected. If not to-day, then on some far future day, you will answer some question differently by reason of what you are thinking now. . . . We cannot escape our destiny, which is practical; and even our most theoretic faculties contribute to its working out."

There are one or two general features of class management which depend rather upon the attitude and feeling of the teacher towards the class. One might state one of these features of good class management by saying: In every case give a child the benefit of the doubt. We can better afford to be too generous than to be ungenerous in our judgments. Generous judgments create a good atmosphere, and the members of the class who are not directly concerned feel their effects. Such interpretations of conduct accentuate the attitude of personal friendship in which every true teacher wishes to stand to his pupils. Children

seem pleased to see him; he listens and thinks till his little mind is full, and then falls off to sleep to dream it all over again. Let him sleep and dream; it is no part of our work as teachers to prop up weary eyelids.

[1] Longmans, Green & Co.

are no exception to the universal craving for friendship and trust. We all desire friendship, by which we mean not only having people in whom we believe, but people who believe in us. In the great days of the growth of Rome, a growth which was due alike to the personal valour of her people and to the ideals of citizenship cherished by them, the precept was held to be true, "Maxima debetur puero reverentia"—the greatest regard should be shown to the child. The Roman father took his boy out with him into the fields and to the Senate-house. Such companionship was a large part of the boy's education. The Romans were not a sentimental race. They believed in strength, and so long as they relied upon domestic virtue, with mutual respect as the chief bond of family union, they were strong. The way to make children strong and noble is to think of them nobly. That goes beyond sentiment. It has approved itself as the art of making great citizens. It is sound, too, as pedagogics. Thring did his great work at Uppingham—"not for Uppingham but for England!"—as Arnold had done his great work at Rugby before him on these lines. Each boy felt when Thring was speaking to him that somehow his ideal was incarnated before him in the headmaster's hope concerning him and faith in him. "He had a power of finding where the spark of fire lay hid in the coarsest of human clay." Similarly, it has been said of one of America's best-known women educators: "She sees vividly the great possibility of the unkempt boy, adopts the vision and acts up to it." Emerson has truly said: "Our chief want in life is somebody who shall make us do what we can. This is the service of a friend. With him we are easily great. There is a sublime attraction in him to whatever virtue is in us. He flings wide the doors of existence." [1]

The generous friendship which a teacher usually cherishes for his pupils becomes in this way a most effectual aid in class management. Nor are the grounds on which this friendship rests far to seek. In the first place, there is the faith which grows stronger day by day in the common humanity which binds all together—teachers and pupils—in one. Our pedagogy roots itself in, and is largely influenced by, our philosophy of Society No teaching of modern philosophy—one might almost say of modern

[1] Chapter on "Considerations by the Way."

science—has given us a deeper insight into human life than that *man is one.* "All partake of the common life." We live in a community, of which community or common life we each form a part. We breathe a common atmosphere, intellectually and morally as well as physically. The teacher and the child—distance them as you will—are not so far apart. Points of likeness, contact, sympathy outnumber the points of difference. The child is born into the same age that we live in. In one sense, truly, we have by one generation the start of the child; in another sense, the child has by one generation the start of us. This great truth of the essential nearness of man to man, the unity or community of the race, has bridged over the distance that used, in the imagination of teacher and pupils alike, to separate one from the other. Under the influence of a truer philosophy of human life, aloofness is giving place to sympathy and willing friendship. A second cause contributing to the same end is our fuller appreciation of the broad and deep humanity of the Christian religion. Christianity has an open door to all. "Suffer the little children to come to me!" is the personal invitation of the founder of this faith. The religion of Jesus Christ takes the child right to itself. There, for the first time in the religions of the world, the child finds warmth and a welcome. Child and teacher enter together the presence-chamber of the Eternal. In the growing degree in which this welcome for the child is felt to be part of the charter of the Christian faith will comradeship or fellowship mark the relations of child and teacher. Will you go with me? will be the spirit of the teacher's exhortation. And just as, in response to the father's invitation to accompany him on a walk, the boy pulls himself proudly together, and the very fact of walking by his father's side becomes his first lesson in manly bearing, so it will be in our appeal as teachers. The boy will try his intellectual limbs, will rise to the moral suggestion and enter into our spiritual meanings.

We need not fear to give ourselves too whole-heartedly to the children we are teaching, to become in heart, and mind, and sympathy wholly theirs. Whatever we may seem to forfeit of the dignity of isolation we shall more than gain not only in the joy of sympathy but in actual leadership. The science of education is sometimes called

pedagogy. That means—whatever its origin—*child-leading*. The smaller the child the nearer we have to come to him in order to lead him. But in that stooping there is no loss of adult prestige. Rather there is the greater thing, the showing that our manhood and womanhood still holds within it the freshness and native simplicity of the little child. A solid liking for each child is the very soul of teaching. We must dig down, not solely into collective child-nature—that *may* yield an excess of sentiment—but into the individual child-nature before us, to find what is good and lovable in it. This, for two reasons. Partly in order to discover foundations for our future building; partly because in this way we supply ourselves with reasons for liking the children individually, without which we can scarcely hope to influence them for good.

The goal of our child management and of our class management is to create within each child an inner strength.

> "Self-reverence, self-knowledge, self-control,
> These three alone lead life to sovereign power."

Our aim is to build up the moral law within the child. If a child knows that his teacher thinks well of him he will grow to think better of himself, will spontaneously raise his moral standard and look out towards a higher ideal.

The individual will react upon the class. Each member of the class that we reach and help will in turn help us with the others, even though unconsciously both on his part and on theirs. Good class management resembles a skilful driver's handling of his team; the use he makes of his knowledge of each member of the team is part of his success with his team as a whole.

Suggestions and Answers to Queries.

1. If a teacher is conscious that he is only interesting a part of his class, there are one or two possible causes and remedies:—(1) Special attention needs to be given to the inattentive; (2) the classification may be faulty; (3) the discipline throughout the school may be faulty. As to (1), "If you get a boy who is not interested at all, he is the most interesting of all—he is a real case" (Professor H. L. Withers, in a lecture at the Manchester Sunday School Teachers' Training College). The suggestion is that as a doctor takes a special professional interest

in serious forms of disease, so a teacher in the members of his class who evince the most serious shortcomings.

2. Discuss ways in which the parent or teacher may prepare for the growth of right desires in the child. How will such tend towards the realisation of (*a*) the Good ; (*b*) the Beautiful ; (*c*) the True?

Points like the following are frequently raised at Sunday-school teachers' conferences :—

(*a*) What use to make of questioning in class, and how to get answers to our questions? (*b*) How to deal with irrelevant questions or answers? (*c*) How to deal with senior boys' classes (ages 14 to 17)?

(*a*) Questioning undoubtedly requires thought if it is to be effectual in enlisting the co-operation of the pupils. Many members of elder classes may resent what seems like a test of their knowledge. Merely testing questions should almost always be avoided, excepting in the day school, where a definite lesson has been set or worked at. The aim of the teacher's question in all other classes, and, as a rule, in these, is to secure co-operation. The main thing is to set the minds of the pupils free, so that they know that the lesson is quite as much theirs as the teacher's. Where difficulty has been experienced, the thin end of the wedge may be inserted by asking casually for help or prompting ; as, "Where did we leave off last time?" "Do you think we finished off that subject ; should we take it up again to-day or pass on to something else?" Moreover, as co-operation of class and teacher is the end in view, members might be asked to find out some little point of information suggested by a lesson. When the teacher becomes a real inquirer, and does not simply adopt questioning as a "method of teaching," answers are fairly sure to be forthcoming. Very much of the success or failure of teaching depends upon the mutual attitude of teacher and class. Most of our teachers *teach too much ;* they make the lesson too much *their* business. Teaching is not something which goes on in our own mind merely or mainly. It depends entirely upon what goes on in the learner's mind. Attention is not a passive, but an active, phase of the mind. The attention which ends in looking at and listening to the teacher is far more difficult to maintain than attention which is helped by the listener's activity of hand or utterance. Let the teacher say by his attitude, his speech, his entire manner and spirit : I am come that you may have *life*, and may have it more abundantly.

(*c*) To answer the third question next. Is not this the best answer of a general kind that can be given to the question : "How to keep together the senior boys' classes?" Teaching-devices will not meet the case, neither black-boards (which one

said recently that he had tried) nor any other mere "method." It is a question of how to meet the life which is uppermost in boys in the middle of their teens, and in order to know how to do this we must *understand and sympathise with* that life. What instincts are stirring in youths from fourteen to seventeen years of age—instincts awaiting the teacher's use? Be sure, no human being fails to respond to downright understanding sympathy. What about these boys, then? The chief thing about them is that they are beginning to think about being men. Two impulses are growing strong in them—the impulse of progress, which, according to our sympathy with it as it exists in them, may be used as a chief means of moral training and appeal; and the intellectual impulse to reason about things. The teacher who approaches boys of this age as "difficult," as nettles to be grasped tightly lest they sting, would do as well not to approach them at all. We need to come before them rejoicing in boy-life, prepared to think of them as our "kings," as Gordon did of his Gravesend boys, hoping to enkindle rather than repress, interpreting and enlarging their own vocabulary and range of thought. On the principle—a great teaching and training principle—of "becoming all things to all men," we must have the heart and spirit of young, eager, growing men (who would not covet it?) if we would be their teachers. It is a question of spirit and attitude. Either we are the spiritual captains of our classes of boys, sharing the romance of boyhood, believing the highest and the best of it, and plying the thought of all-round English manliness until the fire burns in them and in us, or we had better take another class. "How to deal with the perverse boy?" Respect the grit that makes him perverse; and let him know that you see the better side of him.

(*b*) "How to deal with questions which seem wide of the subject?" In the first place, be sure that the question is wide of the subject. Careful observation shows that suggestions which appear so to the teacher working along a narrow groove of prepared thought are often distinctly relevant to the subject, and introduce a wider and extremely useful view of the subject. It is well to remember that what the class is at any moment prepared to learn is of far greater importance than that which we had come prepared to teach. We need not forge ahead as though there were something infallible in our "lesson." If, however, there is intended mischievousness in a question or answer, designedly leading away from the subject, one needs to adopt different measures. We may take the boy seriously—it will be a forced compliment to his morals at the expense of his intelligence. Quietly let him see that you do not think him quite up to the mark that afternoon, as you are fairly sure that everybody else in the class understood what it was all about. This is fairly severe, however. In many cases it will be enough to

absolutely ignore the question, either paying no heed whatever (which will meet the case if it was just a momentary boyish heedlessness), or looking towards the boy, without in the least breaking the thread of your lesson, as though he had spoken in a language you do not understand, and so had made no impression.

As a matter of fact, however, it is not possible to give advice in general terms upon such a point. Each teacher has his own personal aptitudes, and will have his own special methods.

CHAPTER X

THE TRAINING OF CHARACTER—I.

"Oh! what would it avail to have
The heart of bird, without his wing?
It were a woe to view the height,
Yet powerless be to rise and sing.

And what were it a wing to have,
Without an eye, far-seeing, bright?
The spaciousness of ample heaven
Were but a prison, without light.

And what, without the heart of bird,
Were it to have both wing and eye?
The love must be as is the life,
To use its powers rejoicingly."

"ABEUNT studia in mores," said Lord Bacon—"Knowledge leads to nobler living." "The one and the whole work of education," said Herbart, "may be summed up in the idea of morality." And Thring: "Education means training for life. Lives, not lessons, are dealt with." The thought underlying these quotations is one to which we referred in a preceding chapter, that ideas lead to conduct. Dr Arnold, of Rugby, made the formation of good habits, moral as well as intellectual, the basis of his teaching method. "He had a strong belief," says his biographer, "in the union of moral and intellectual excellence." His ideal he described as "moral thoughtfulness—the inquiring love of truth going along with the devoted love of goodness." And Matthew Arnold has told us that conduct is three-fourths of life; "moral thoughtfulness," the ideas and ideals which underlie conduct, probably being the other fourth. The purpose of these quotations is to show that good teaching may be in itself a form, and a very real beginning, of moral training. A contemporary divine

has decried the phrase "mere preaching"—he says there is no such thing as *mere* preaching. And what we would say here is that there is no such thing as mere teaching. We may hear it said by a Sunday-school teacher, in moments of discouragement: "It is all talk, talk; and I don't really think it does any good." This may be true sometimes, of course. We have seen that there is a wide difference between talking and teaching; but it is impossible really to *teach* to no purpose. Once reach the mind of the child, and, through it, his heart; and such are the energies of truth that some good result cannot fail to be achieved in the after conduct of that child. Ideas lead to conduct, and teaching influences ideas. The realms of thought and conduct are not poles asunder. Ideas are creative of taste, taste of desire, desire of will, and will of action. And, even if it were not so, is there nothing in the enchantment of noble words which linger in the mind as faint suggestions of a spiritual wonderland? "There are those," says Kingsley, in his bravely hopeful way, "who want to hear of people unlike themselves, more noble and able and just and sweet and pure; who long to hear of heroism, and to converse with heroes; and who, if, by chance, they meet with an heroic act, bathe their spirits in that, as in May dew, and feel themselves, thereby, if but for an hour, more fair."

The aim of the moral educator is to awaken and strengthen the higher self-consciousness of the child. It would be easy to prove, by massing illustrations together, that the child hankers after self-knowledge, especially to know the best about himself. The child, as we all know, is not alone in this. Part of the teacher's function is to reveal to his scholars things in themselves, powers and aspirations of which they scarcely dream. A man cannot say whether he is musical or not till he hears music; nor, if he possesses the artist's genius, till he sees a great painting. Hence, standing before a painting by Raphael, Correggio is reported to have exclaimed, "I, too, am an artist!" Seldom, if ever, does a youth know his true moral and spiritual stature—know *himself*—until some one—a teacher, a writer, a friend—becomes the mirror to him of his nobler nature. Very much of our teaching is of this self-revealing order. Mæterlinck says with truth: "Ennoblement comes to man

in the degree that his consciousness quickens, and the nobler the man has become the profounder must his consciousness be. Even as love is insatiable in its craving for love, so is consciousness in its craving for growth, for moral uplifting." A new self-consciousness grows up in those before whom high ideals are held. The teacher who presents the highest truth is slowly influencing the mind of his hearers towards that truth. Conscience, as history proves, is capable of education; aspiration may be strengthened and led along the pathway of attainment. Above all, the social instinct may be appealed to and developed, and, through it, the whole nature and outlook of the individual be ennobled and enlarged.

The very fact of being a child's teacher brings with it a certain amount of moral influence. Morality is largely a matter of sympathy, especially in young children. The imitative instinct awakes early, and the child copies what he sees others do. The imitative is part of the social instinct; it is one of the unstudied bonds of union between the individual and his kind. Another phase of the social instinct in children is the ease with which they yield to the influence of a stronger mind, bending down to meet their spoken and unspoken questions with satisfying answers. These two things bind a child to his companions and elders. Isolation is almost unbearable to him. The child has interests of his own, certainly, but he is lonely without companionship. The social instinct is inseparable from human nature, and in that instinct morality takes root. If, as we saw, we cannot make any real headway without remembering that mind lives in the child, having its own laws of growth and activity, and hungry for the food which nourishes it, still more do we need to remember that the training of character is the training of the inmost life. The social nature, which lies at the foundation of character, is a vital part of child-nature.

So strong is the social instinct in children that they will often experiment upon people and things in their environment, with a view, as it would seem, to finding out the kind of world they are in, and making themselves at home in it. We often hear the destructiveness of children spoken of as a form of scientific exploration. The child wants to know, and sets forth upon a journey of discovery, using eyes and

fingers as his instruments of research. He would seem to have a companion instinct in the realm of conduct. Even more intensely than with a longing to know, he is possessed with a longing to do. If he sometimes tries to ascertain his moral whereabouts by a little experimental naughtiness, it is not to be wondered at. He is a born scientist; he must experiment. Anyhow, we should hesitate rather seriously before creating, on this score alone, an artificial world for the little fellow, with slaps at one end of it and dulness at the other. We should be unwilling to stunt the child's growth for the sake of five minutes' peace.[1] In good sooth, many of the things we call "naughty" are not naughty. Many a time, when a child is made unhappy in a railway carriage, to the discomfort of all the passengers, it is somebody else that is restless and fidgety and causes all the trouble, not the child; it is the grandmother or mother who can't sit still; some "fixed idea" of childish naughtiness seeming to haunt her like an evil influence—a veritable bee in the bonnet. Think of the little mortal, every nerve in his body twitching with desire for activity—a desire which he cannot help, but which simply means that he is alive—his blood coursing uneasily in limbs doomed by the fiat of his elders to be still! Moreover, children's movements are sometimes misunderstood. Some kind little impulse may be swaying the child, and he starts to perform the service—small enough it may be, perhaps, even mistaken; but it was a genuinely good impulse, and the service the best the child knew how to render. Especially should we remember that physical movement, something to be *done*, even though it may at times be contrary to the present mood or wish of the adult who is with the child, is the one way the child has of expressing moral impulse. He has not yet learnt to talk his morals; he can but try, act, and make mistakes. It was not merely an intellectual craving that the boy Jesus was satisfying, and which justified him, before his parents, in remaining behind in the Temple. It was fundamentally a moral impulse: "Wist ye not that I must be *about my Father's business?*"

If asked to interpret child-nature in a single word, the

[1] This is a half-truth, of course, but the other half is already so well believed that here, for emphasis, one leaves the less-thought-of half-truth to stand by itself.

only word that meets the case is *hunger*. The child is hungry to know, hungry to do, hungry for companionship, hungry to be understood; yet we very often see these native hungers of childhood almost entirely overlooked. Of this one might easily quote examples, but it would scarcely be profitable. Of course, we have to remember that the world into which the child is born is intensely practical, and that one of the aims of education, as Rousseau said, is to enable a man to endure both good and ill fortune. The blessings of strength and endurance, like the blessings of liberty, "are worth many wounds," and one of the arts of living is the capacity to bear disappointments, that is, if we would live in even tolerable comfort. Yet there are ways of meeting the intellectual and moral hunger of children, which so far from being a sentimental pandering to their craving, really fortify them for the hours of greater stress which life may bring. To stifle healthy impulse must imply loss.

One must pass rapidly from point to point, as all that is offered here is a series of short talks on these great subjects, A whole theory of discipline, and, for some disciplinarians, a revised theory is suggested by the foregoing paragraphs. That theory is, in brief, that in virtue of the social nature of children there is always some good in them ready to manifest itself, and that it takes only one bad boy to make a good one, "if you treat him properly." Not that children are little angels! A democratic ethics will steer somewhere midway between the doctrines of total depravity and total innocence. We are suggesting no new recipe, but simply that, for the upbuilding of character, we should look upon children less on the side of their faults and more on the side of what is good and promising. Probably most Sunday-school workers have had experience of well-meaning disciplinarians, who come into a children's meeting as "helpers," and whose efforts to "keep order" are of so vigorous a kind that dire confusion follows, and the utter baffling of the speaker, who, if left to himself, would have gradually won their attention. "We want more helpers," said a gentleman to the writer one afternoon, after something of this kind had been happening. "The more helpers you bring me the more helpless I am," was the reply. We have to realise that abhorrence of the rod is not

necessarily abhorrence of evil. We are only fitted to be moral trainers in proportion as it is a pain to us to see a boy cringe. "Break his will!" according to the old formula, and you destroy the very centre of strength round which God intended him to grow. We prove our own liberty and strength of spirit by the amount of right and natural freedom we can grant to others, and by the number to whom we can grant it without disorder. Those who rejoice in the liberty of their pupils seldom find that their pupils take liberties with them.

The repression of children is a thing far more to be feared than their liberty, for energy will out, and stifled energy will find its vent in meaner forms of mischief. According to our sympathy with freedom is our power to control free beings. Twelve hundred children are as easily controlled as fifty—not by getting up into a pulpit and hammering the sides of it with an umbrella-handle and shouting for order, but by waiting to catch the eyes of the children, letting them see that it is worth their while to be quiet and listen, by pitching the voice, not higher than theirs, but a little lower, so that they have to hush somewhat in order to hear. Impatient striking of a bell seldom produces quiet. In quietness and in confidence the secret of successful discipline lies. If we are strong and free we shall know that nothing is to be feared from self-respecting freedom, but everything from a too rigid restraint.

For what is character? And what is the quality of goodness which the moral educator seeks to cultivate? The fundamental thing in character, or in goodness, is its intimate relation to the individual life. Character is, in a partial sense, that which is impressed from without, but far more essentially it is that which is expressed from within. Children, according to certain domestic and school codes of a few years ago, were considered "well behaved" in the proportion in which they *scarcely behaved at all*, but sat still and said nothing and did nothing. Good behaviour cannot be a negative thing; it cannot be a synonym for no behaviour, however time-honoured the precept may have been that "little children should be seen and not heard."

So persuaded have some teachers and, probably, most parents become of this that a fashion of the opposite kind, with its attendant evils, seems to be setting in. Admitting

that goodness of character consists in expressing whatever is wholesome, natural and helpful, the need is arising in many directions of defining what is wholesome, natural and helpful in the child's attitude and behaviour. "Healthy, well-formed children," it has been said, "bring into the world with them many precious gifts; and very frequently these are best of all developed by Nature herself, with but slight assistance, where assistance is seen to be wise and profitable, and with forbearance very often on the part of the overseer of the process. But there is one thing which no child brings into the world with him and without which all other things are of no use." (These words are from *Wilhelm Meister*, translated from the German of Goethe by Carlyle, and quoted by him in his inaugural address as Lord Rector of the University of Edinburgh on April 2, 1886.) "Wilhelm, who is there beside him, asks, 'And what is that?' 'All want it,' says the Eldest, 'perhaps you yourself.' Wilhelm says, 'Well, but tell me what it is?' 'It is,' answers the other, 'Reverence (*Ehrfurcht*); Reverence!' Honour done to those who are greater and better than ourselves; honour distinct from fear. *Ehrfurcht*; the soul of all religion that has ever been among men, or ever will be."

Is it not one of the most delicate adjustments which the educator has to make between the expressive and the receptive moods of the child, the self-active and the reverent? None the less it is as each is related to, and springs out of, the child's own thought and feeling and will that it has any permanent value as part of the moral training of a child. Character is the crystallisation of an individual's decisions and actions in what we call his personality. Into personality all that makes character flows, out of personality it all comes. Morality centres in a personal will. Does it not follow that the most successful moral educator is not he who impresses his own will upon the child, but rather he who is able to bring the child's own will to bear alike in the self-repressive attitude of reverence and in self-expressive phases of conduct? The training of character does not consist in teaching answers to questions on morals which the pupil holds in readiness for the inspector's next visit. Character is power of action, and the training of character is essentially the training of the power of right action.

Character is more than conduct. It is the source or regulator of conduct, the capacity or power to act in definite right ways, together with the certainty that when occasion arises such actions will follow, or, at least, will be more likely to follow than actions of an opposite kind.

This attitude or habit of the mind arises naturally from the thoughts and desires which follow all true teaching, especially the teaching of religion. The ideals we look towards, the form taken by our worship, the prayer of the life (for, surely, every soul in its own way prays for *something*, worships *something*), all affect our character. Thoughts, suggestions, aspirations, containing in themselves the potency of action, shape us.

> "The thing we long for, that we are
> For one transcendent moment,"

sings Lowell, and even bids us hope

> "That some slight good is also wrought
> Beyond self-satisfaction
> When we are simply good in thought,
> Howe'er we fail in action."

Yet, though writing upon "Longing," and rejoicing that

> "Still, through our paltry stir and strife,
> Glows down the wished Ideal,
> And Longing moulds in clay what Life
> Carves in the marble Real,"

the poet, in justice to his theme and to his readers, adds,—

> "Our lives must climb from hope to hope
> And *realise* our longing."

The will must endorse the longing, and action clench the endorsement of the will, before we can speak in any other than a hesitating way about the training of character.

Suggestions and Illustrations.

1. The Port-Royalists—a band of educators of whom Pascal is the best known—banished emulation and rewards from their

schools, believing that the only true discipline was one which made children ambitious to be and to do their own best. Compare rewards and punishments, the spirit of rivalry, the teacher's praise and blame, and use of the child's own striving to be good for its own sake, as agents in moral education.

2. "It takes a Soul
To move a body,—it takes a high-souled man
To move the masses, even to a cleaner stye:
It takes the ideal to blow an inch inside
The dust of the actual: and your Fouriers failed
Because not poets enough to understand
That life develops from within."

(Mrs BROWNING, *Aurora Leigh*.)

3. It was remarked in an earlier chapter that merely affixing a label to different kinds of conduct does not go very far in moral training. What do you think, however, is the effect of fixing the wrong label, flattering or otherwise, to a definite piece of conduct?

4. "It is a mistake in moral training to arouse feelings and thoughts regarding distant duties. Inertness of character may be caused by persistently awakening pure feelings and good thoughts without securing the corresponding action that should accompany them. The completed course of a moral impulse is feeling, thought, decision, action."

CHAPTER XI

THE TRAINING OF CHARACTER—II.

"Each new time its new thought
Must in new words tell;
And the old primary heart tones
In new music swell."

"WITHOUT self-respect there is no possibility of building up a law within." These are the key-words of a true theory of discipline. Of course it is good for us to come into contact with a stronger, nobler personality; and it is a human instinct to yield oneself to the sway of such a personality; but we are strong only with our own strength, and moral only in respect of our own character. This is why Mrs Bryant says in her book on the *Teaching of Morality*, though the words are by no means of universal application, that "the easily led child is the victim of influences: he grows into the easily led man. . . . And so it is that the naughty children, whose indocility and rebellion scandalise their respectable parents, often turn into better men than do the 'dear little angels' who never opposed us in their lives."

The excellent teacher, from one of whose books the opening words of this chapter are quoted, suggests, after long observation and weekly talks continued for more than a year with a number of teachers of all grades, that there are certain physical signs of moral condition which cannot fail to be some guide to the moral educator. For example, the outward sign of ebbing self-respect in a child, ill-health excepted, is a sinking or contracting chest; whereas the expanding chest indicates that the sense of honour, courage, and self-respect are unimpaired. One morning, she tells us, in the kindergarten a little fellow persisted in interfering with the play of the others, until the teacher had to say: "Chil-

dren, we cannot finish our play, step back to the circle; Charlie has spoiled it for all of us." The boy's head began to sink. "This was an indication of the inward shame which I intended he should feel, . . . but at the same time that the little head went down, the chest began to sink, and I saw that my reproof had been too great for the little fellow; his self-respect had been injured. In a moment I was on my knees beside him, with my arms around him. The few words of needed apology were soon given by him and accepted by me, but the chest did not come up to its natural position until, when the play-time had ended, I turned and asked him to lead in the march back to the seats, thereby showing my returning self-respect for him." This is only one instance of many which are given in support of a very valuable suggestion that, if parents and teachers knew the extent to which the soul can be read by means of the body, "there would be less misunderstood childhood, and fewer great and painful gaps between parent and child."[1] Not that this is any new discovery. The interplay of mind and body is one of the outstanding features of the religious philosophy of the Old Testament. It was the meaning of Levitical ritual and observance; it is the direct suggestion of the words at the opening of the prophecies of Ezekiel: "Son of man, stand upon thy feet, and I will speak with thee. And the spirit entered into me when he spake unto me, and set me upon my feet.'

Froebel says, with that large protective impulse which marks all his writings on education: "In the training of a child's inner and higher feeling, disposition and ideas we are dealing with the most delicate, and yet the most important and difficult, part of his nature. From it springs and develops all that is highest and noblest in the life of the individual and the race, and ultimately all religious life." Writing upon "The Instinct of Reverence, or the Training of the Worship," the Principal of the Chicago Kindergarten College, whom we have been quoting, gives us

[1] *A Study of Child Nature from the Kindergarten Standpoint*, by Elizabeth Harrison, Principal of the Chicago Kindergarten College. Nineteenth Edition. (Published by the Chicago Kindergarten College.) Another admirable illustration of training methods is in *Two Children of the Foot-hills*, by the same writer, containing an account of a year's experience with two unsophisticated country children during an interval of enforced rest.

a further glimpse into the relation between physical bearing and the moral life: "The disease which is fastening itself upon the Christians of to-day is *self*-activity, the too great emphasis of what we must do, too little of what *God has done*. The bustling Sunday-school superintendent, the hurried, impatient mother, teaching her child his Catechism while tying his neck-tie for Sunday school, are but modern versions of the story of Tantalus, trying to satisfy infinite longings with finite activities. Much of the well-intended primary[1] Sunday-school work loses half of its efficiency from the teacher's not understanding that the child must be in gentle, reverential mood before he can be in the right religious attitude. . . . Froebel tells the mother that *by the good things which she thinks* she can bind her child to good by many ties; in other words, that the good thoughts within *her* heart tell themselves unconsciously through her bodily gestures and expressions of face, impressing silently the *child's* heart."

All this is in the spirit of the kindergarten—is, in fact, the kindergarten, as American educators have learned to interpret it. It may be of interest, in connection with the reading of Baroness Bülow's book on *The Child and Child Nature*,[2] to hear of the actual use of kindergarten methods in the infant classes of American Sunday schools. This was witnessed one Sunday in May 1900 at a Baptist Sunday school in Chicago, which, owing to the fact that Dr Harper, the President of the University, is its superintendent, and that several members of the University staff are amongst its teachers and officials, is spoken of as the University Sunday School.

The whole of the teaching and organisation in this school is the expression of the belief that there is no reason why every modern and improved educational method should not be made use of in teaching about man's higher nature and about God. Indeed, the coming back of the kindergarten into the Sunday schools is but the repayment of a debt, as

[1] The word "primary" as used here is an indication of the grading of the Sunday-school classes—always a difficult matter—on similar lines to those of the day school. Bad grading, *i.e.*, the keeping together in the same class children of very different intellectual attainment, is a fruitful source of bad discipline in Sunday schools.

[2] For three successive years one of the books specially selected for the National Home-Reading Union courses.

the kindergartens in Chicago and in several other cities were first started as mission efforts either by the churches or by private philanthropy. Yet the Sunday-school kindergarten differs from that of the week-day. As one child expressed it: "At kindergarten we work; at Sunday-school we do not work." It is a morning of pleasant thought and occupation upon some religious theme. This Sunday-school kindergarten lasts from nine till twelve; and the well-known methods are used to imprint the lessons on the children's memories—painting, cutting with scissors, work in cardboard, and simple dramatic representations of the lesson—what many would speak of as "Sunday games." For example, in an interval of rest, the children may go rambling round the room, being supposed to be in search of flowers, or may actually go out of doors in small groups for the purpose, with the religious idea uppermost that they are finding things which God has made. The object is to train the children to "think of God and God's things as a near interest, to make Him practical to them"; and, above all, to make impossible by these early experiences and associations the feeling that it is a "sort of disgrace to be religious." In addition to the admirable teaching thus given to the children, a considerable number of their parents are enabled to attend the service in the adjoining church by the Sunday morning kindergarten which looks after their little ones.

No student of the kindergarten but knows how entirely harmonious were Froebel's views of child-training with the moral and religious aims of the Sunday school. The text on the occasion of the writer's visit to the Sunday morning kindergarten at Chicago was, "Thou shalt love thy neighbour." The flowers were spoken of as providing bees and butterflies with honey, and so the flowers are *neighbours* of the bees and butterflies; rain and sunshine help the flowers; trees provide places for the birds to build their nests; animals provide us with things we need. Love was in these ways shown to mean "doing" or "serving." In this definition, obtained from a cluster of illustrations like those quoted, the moral at once appears. *We* have neighbours; we may meet the postman as he comes, and help to bring the letters; the members of our family are our neighbours; and so on. The children, not

being old enough to write, work out the mental pictures which the lessons yield in "clay,"[1] by paper-cutting, in colour, or in dramatic games.

Even though the Sunday-school kindergarten lasts for three hours, it takes four Sunday mornings to work out with the children the simpler meanings of the text, "God is Love." The plan is to show how this truth underlies all God's work, taking as illustrations the things which children can see in nature. God shows His love to the flowers; to the animals, which He provides with food and places of shelter; to us, in ways which even with very young children it takes at least two Sunday mornings to illustrate by reading and talking. These lessons are similarly worked out by means of song and talk and stories, followed by illustrative work at the desks and tables, and by dramatic representations of Nature's processes or of phases of domestic life. The good-bye song is a text of Scripture set to music, and the words of dismissal: "He shall give His angels charge over thee to keep thee in all thy ways."

This Sunday-school method compares favourably with the general practice as criticised by a Hindoo speaker at the opening session of the 1900 Convention of the Illinois Child-Study Association, held at Chicago, and attended by the writer two days before his visit to the University Sunday School.[2] This speaker said: "It is all a matter of lesson—oral and moral, moral and oral. In the West this seems to be the recipe: 'Moral instruction'; whereas religion really needs to be taught to children *objectively*. Something should be set apart as holy in the home, something in the daily life, something in the Church, something in one's social surroundings." By way of illustrating his meaning, he told of the room in some Hindoo homes where the head of the house studies and prays, and where he assembles the family for worship. The children have the run of the whole house,

[1] A very useful and inexpensive form of white "clay" was being used, made by mixing a cup of flour with half a cup of salt and a teaspoonful of powdered alum, water being added very gradually to give the right consistency. These quantities make enough for two children. The children had brought their supplies from home.

[2] It is surely significant that a full session of a Child-Study Convention should be devoted to the work of the Sunday school.

but not of that room; they have to take their shoes off as they enter it. It is the *sanctum sanctorum*.

These words might be further compared with those of a well-known Chicago pastor who spoke at the same convention. He had closed his Sunday school for four months, because he wanted to break with the old routine and to establish a new one. His words, as here quoted, are from hasty notes taken in pencil during his address. "The average administration of the religious nature of your children," he said, "is left to that combination of incoherency, incompetency and illiteracy with regard to the things of the spirit which would be the scandal of your homes if it were permitted with regard to your children in the day school. We have come upon a generation of 'smart' boys and girls who are irreverent and indifferent towards the great realities of life. An irreverent, flippant and 'smart' profanity of life is rampant in the growing life around us. Our weakness in combating this lies not in the childlike, but in the childish, spirit of the Sunday school. Pedagogical methods never come to the flippant, nor by dealing with great and profound subjects small-mindedly as if we knew all about them. Let the child realise that there are big things which he does not know. . . . All that moved the Nazarene to parable and beatitude still surrounds us; still the lilies bloom and the stars march upon their majestic way, and the waves lapse upon the shore in rhythmical ebb and flow. As Goethe tells us in *Wilhelm Meister*, the first message of religion is the recognition of the divine in things that are above us; the second is the message and meaning of the things below us; and the third, the message and meaning of the things around us."

There is much point in the contrast here drawn between the childlike and the childish spirit of the Sunday school. "Sunday school tales" are a sort of byword. Why? Stories of heroism and spiritual endeavour should not be; for the highest of all heroism is the spiritual. The reason lies in the confusion of childish and childlike. The man of greatest intellect and largest personality only gives new proof of his greatness when he can speak to the hearts and minds of little children.

Nothing is too good for the child, no language too well

chosen, no picture too perfect, no music too well rendered, provided they be simple. The learner always knows when the teacher is treating him with that high respect which is implied in the giving of his best. Such respect for the child awakens self-respect in the child, and with it feelings of gratitude and esteem towards his teacher. Even the dress of the teacher counts for something; it may be so rich or showy as to be distracting, but it may also be so untidy and careless as to be a slight to the scholars whom the teacher is to meet. We need to show respect to the child if we would teach him to respect himself. But, beyond such personal suggestions, there are preparations which may be made in the setting out of the classes and the rooms which are of very great importance. If it is a question whether church or Sunday school shall be the first to be decorated, on every ground of moral helpfulness give the children the benefit! Adults may absorb themselves in the service, and become but very slightly conscious of their surroundings, but the brightness and beauty that are in his environment enter into the child, and the preparation of these to give him welcome is part of the moral influence of the school. Let the spiritual home of the children, so far as it is provided outside their own homes, be as full of high and happy suggestion as possible!

To refer again to the American schools (both day and Sunday), pictures and colour are made to play their part in filling the rooms with a pervading atmosphere of "Honour to lessons." This was a reform for which our great English headmaster, Thring, of Uppingham, pleaded earnestly, speaking constantly of the influence of the "almighty wall." In very many instances might we not more duly honour the lessons of the spirit, and the scene of the children's nobler thoughts, and, as we hope, of their rising enthusiasms, by adding the quiet appeal of the beautiful to the power of spoken truth? Pictures in the class-room, circulating from room to room, photographs or engravings of such works as Rivière's "Daniel in the Den of Lions," Sant's "Soul's Awakening," Long's "Christ or Diana," Holman Hunt's "The Light of the World," Hoffman's "Christ before the Doctors," and Plockhörst's "The Announcement," "Flight into Egypt," "Repose in Egypt," "He is Risen," could not

but serve a useful purpose.[1] These are part of the teacher's treasury; the work of artist, musician, thinker, poet has been transfigured by Christian influences; and now pictures, music, poetry are amongst the forces of religious culture awaiting the teacher's use, helping to supply the imagination of the children with materials out of which to form their mental pictures of spiritual things.

> "We're made so that we love
> First when we see them painted things we have passed
> Perhaps a hundred times nor cared to see."

Again,—

> "To look on nobler forms
> Makes noble thro' the sensuous organism
> That which is higher."

The present chapter has consisted very largely of gleanings of Sunday-school thought and labour which were gathered during a recent tour of educational inquiry in the United States. Much more might have been written, but from these brief indications one may see how much attention is being given there to Sunday-school methods. It is felt that the Sunday school must keep pace with improvements in day-school work and spirit; that every Sunday-school teacher should try to know something of the day-school methods and of right principles of teaching and discipline. Otherwise, the moral and spiritual endeavour of the vast army of Sunday-school workers stands in peril of defeat, however zealously they attempt to stay the oncoming tide of materialism and irreverence.

Suggestions and Illustrations.

1. "If the young faculty of reverence gets nothing to feed upon, it dies out, and sometimes has no resurrection." (Marcus Dods.)

2. Growth in character is following out the law of the individual life. Goodness, in other words, is the law of the up-

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[1] All the pictures above referred to, and from three thousand to four thousand others, can be obtained in excellent reproductions, medium size (5⅛ ins. by 8¾ ins.) for a halfpenny (1 cent); large size (10 ins. by 12 ins.), for framing, for 2½d. (5 cents), from The Perry Pictures Company, Malden, Massachusetts, U.S.A.

building of our human nature. "Law is perfect liberty to the freeman who only wishes to do right."

3. "Good order does not mean merely freedom from disorder. Stillness alone does not constitute order. Order is positive, not negative. We should try to secure the order of life, not of death; the order of joyous effort, not of listless dulness." (J. L. Hughes.)

4. "The best teacher is he who has the head of a man with the heart of a child." "A class will respond much more willingly to the teacher who says: 'Let us be fellow-students,' than to him who says: 'Learn your lessons.' . . . It is easier to execute 'our' rules than 'my' rules." (*Ibid.*)

5. Attitude indicates character; it also reacts upon character. "Flesh," says Browning, "helps soul." Physical health tends to moral health, physical erectness helps moral erectness. The physical elements, air and light and space, have nearly always been associated with the highest inspiration.

6. Since writing the footnote on the previous page, copyright difficulties have been found to exist with regard to many of the Perry Pictures. A London firm is issuing a separate list of non-copyright Perry Pictures for sale in England.

CHAPTER XII

THE TRAINING OF CHARACTER—III.

"And hearts must bloom that hearts may fruit."

THERE are certain words which we use in drawing moral distinctions which we shall do well to define to ourselves as clearly as possible. One such group of words would be the three synonyms for duty—*right*, *good* and *ought*. Another group consists of words which stand for different degrees of moral vision or attainment—*honour*, *conscience*, *ideals*. The former are everyday words in the moral trainer's vocabulary; the latter are milestones along the path of moral and spiritual progress.

1. (*a*) *Right* means according to rule. In using the word the teacher must remember that it is the moral sense of the child that he is appealing to. Right, therefore, as a word of moral appeal, does not mean according to the teacher's rule or standard, but can only mean, according to the rule or standard which is being built up within the child. To be really effective, the rule of conduct which we call right must be internal as well as external. Yet one would be very sorry for the child if there were nothing he could take on authority and in a spirit of trust in those older than himself. True reverence will never be cultivated in him apart from early recognition of the superior knowledge and better judgment of (some, at least, of) his elders. We naturally look to the dearly-bought experience of the race for sound external rules in accordance with which the child shall shape his conduct; though even this implies some care on the part of the moral trainer, whether teacher or parent, to represent, in his demands upon the child, this body of human tradition, rather than to assert his own arbitrary will. The Italian writer, Rosmini, has said: "The will of

the educator, being the child's supreme rule at that age" [Rosmini is writing on infant training], "should be good with a goodness which the child can recognise." So far as possible, perhaps, this rule should be observed by us; though obvious exceptions will suggest themselves to every reader. In the great precepts of humanity there is nothing arbitrary. Even where man's notions of duty are partial and faulty, they possess dignity and weight if they represent the social struggle and are the outcome of the moral consciousness of a long past. As such they are likely also to form part of the hereditary moral consciousness of the child. Yet is it not self-evident that only a part of the adult conception of right can possibly appeal to the child? And if, in intellectual training, we need, as teachers, to beware of talking above the children's heads, or, what is nearly as bad, talking wide of the children's interest, do we not equally need, in moral training, to avoid appealing to a conscience or sense of right which the child does not as yet possess? "The teacher is there to enlarge the child's sense of right." Certainly; but, in saying "this is right" and "that is not right," we are either presupposing the child's moral judgment to be with us, or else we are in great danger of misusing words. Words miss the mark unless they awaken true echoes in the minds of those who hear them. Language depends for its influence far more upon the hearer's interpretation of it than upon the speaker's meaning. Part of the art of teaching is to see that the teacher's meaning and the learner's interpretation coalesce. If the child is to be trained to realise more fully his duty, and *to act in accordance with it*, the rule must be one that appeals to him. In other words, it must be *his* duty at the same time that it is an outside-point-of-view interpretation of his duty. What, then, is moral training? Moral training is certainly, on the one hand, a gradual opening out to the child of the objective law of right; but, on the other hand, it also and necessarily consists in making this external law internal. We freely admit this. The individual, we say, must act according to his own conscience—must obey his own conscience at any price—which means that we cannot, and would not, force our conscience upon others. The edicts of other people's consciences are apt to be left high and dry if they do not appeal internally to those whom they are

intended to influence. The teacher's standard of right is, of course, invaluable to him in his work—a veritable *sine qua non*, without which he would not have anything to teach. Nor can the teacher's standard of morality fail to have its silent weight and influence with the children in his class. But when it comes to teaching others—to imparting his ideas to a class of children—he must bridge over the moral distance between himself and them, and, when he teaches about right, he must be prepared to view conduct quite as much from the point of view of their consciences as his own.

(*b*) Rules refer to some aim or result. The moral aim to which the rule of right in conduct refers we call *the good*, or *good*, or *goodness*. What a distasteful thing "being good" is sometimes made to young children![1] This alone accounts, in many cases, for the fact that the first opportunity of freedom is made the occasion of being bad. A boy who has won a victory at the appeal of his own sense of right tastes the moral satisfaction which we call *the good*. And that is the true meaning of "being good." *The word "good" means what it says*, and temptation from good means the offer of bad, or, in commercial phrase, of a bad bargain. To show what "good" really means we must picture it in the concrete. We have known victorious boys and girls. Sketch them for the class in words which reveal how the sight of them impressed us, and compare them with the picture of the child who is cowed and ashamed because he has not acted "according to his rule." The very way we utter the words should convey to the children the impression that "being good" is something which it is well worth their while to strive for. We must have no niggardly notions of what is good. Let our definition of "good" be as wide and as inclusive as wholesome and healthy young life

[1] The following is taken from *Mistakes in Teaching*, by Mr J. L. Hughes, of Toronto: —"'You see what you may expect, sir, if you are not good,' said a stern teacher to a little boy on his first day in school, after he had given another boy an unmerciful whipping. Whipped for 'not being good,' whipped for 'not being good.' This was the message that was sent echoing through the sensitive and aroused moral nature of the child. He did not learn to hate the wrong or the evil. He learned to hate 'having to be good,' because, if there was no such thing as 'having to be good,' he would not be whipped. His reasoning was logical. The master was wrong. Goodness should not be associated with punishment."

itself. The possession of a bright, merry eye need never be described, even playfully, as "looking wicked"; nor the full tide of physical energy allowed to be interpreted as "feeling ready for mischief." Health is religion's gift—"length of days is in her right hand"—and so is the humour which, playing through the brain, makes sunshine on the brow. It is a pity that Mark Twain should ever have felt himself entitled to say: "Some people think they are religious when they are only bilious." Religion is the foe of melancholy. Being good means, at least in part, being wholesome, healthy, bright. Let us take the boy—wit, sparkle, play, affection, mischief—just as God has made him, and not try to set up a boy of straw of our own—all virtues and no spine.

(*c*) Very briefly, what are we to understand by the word *ought?* When a certain law, or rule, clearly points to an end that is clearly good in itself, it would seem at once that, as rational beings, we should bow to that rule or law. That is the meaning of "ought." Not that we need to argue up to everything in this way. Utilitarianism would seem to be a dead sort of morality, as compared with the living impulses of our human nature. When a man forgets to calculate, and does what he must do simply because he is a man, and because of the spark of the divine which is within him, then we have the highest embodiment of the meaning of the words "I ought." It is not a calculation, but a swift intuition. True, the rule of right, and the good to be attained, are differently described by different thinkers. The utilitarian speaks of the course of conduct which tends to the good of the greatest number; the evolutionist of that which tends to survival or to life; a third, the intuitionist, speaks of that course of conduct as right which is dictated by the moral sense of the individual and the community, and which tends to individual moral perfection. If the last view is adopted here, it is because it seems to embrace the other two as being the likeliest to lead to the greatest good of the greatest number, and also to the survival of the individual and his race, and because it seems to go beyond the others, in the cognisance it takes of individual development towards an ideal.

2. There is another group of words which are constantly

on the lips of the moral educator, which it may be useful to define somewhat clearly. We all recognise levels or grades in moral development. Of these there are three that represent important distinctions in the moral life—*honour*, *conscience*, *ideals*.

(*a*) *Honour* is effective conscience; it is measured by that part of the recognised law of right to which we unfailingly respond. It is the low-water mark of the moral life, beneath which the individual never willingly sinks. The man who says "upon my honour," meaning what he says, is pledging himself by all that is irrevocably sacred within him. His honour is the pure gold within his nature, the unsullied self, the core of his spiritual manhood. For every man there is a level beneath which he will not descend; that protecting barrier saving him from utter degradation he calls his *sense of honour*—so sacred to him that he will die rather than transgress it. In very truth, there is honour among thieves; there is honour, or a fractional trace of inborn divinity, in every man. It is well to know the points in the spiritual armour of those we have to deal with which always ring true. Especially is it well that the moral educator should know something of that territory within the soul of each of his pupils, the tract of pure good, which does not await his conquest. For to doubt a boy where his honour is concerned is to shake his faith in you for ever.

(*b*) Another phase or stage in moral development is that which we speak of as *conscience*. Conscience is the name we give to the law of right as recognised by each individual. One remembers, of course, that the word conscience is not always used in the same sense; that it is sometimes used to denote the operation, or activity, of the moral nature, as when we say, "my conscience *tells* me to do this," or "my conscience *urges* me"; at other times we use the word for the sum of the moral law as realised by us, the inward commandments, peculiar in their form and force to each one of us, which constitute for each man individually his unwritten "tables of the law." It is in the latter sense that the word is used here. Of this recognised law of right outward commandments, such as the Decalogue and certain portions of national law, are conventional expressions; they present certain salient features which are

common to the moral consciousness of large numbers of people. But there is no fixed and uniform standard which can be called conscience, in the sense that there is a standard yard at Greenwich and a standard pound weight at the offices of the Board of Trade. Conscience changes from one age to another, from one individual to another. It awakens gradually in the child; and the child can only recognise a part of what is recognised as right by the adult. "That we ought to do that which we have acknowledged to be right; this is the eternal voice of conscience."

Knowledge of what conscience is, and of the fact that it only slowly unfolds itself during the growing years of life —in the best natures never ceases to unfold and to develop —will supply us with a hint or two as to the training of conscience. Should we not, in the first place, always speak of conscience as an inward friend and helper rather than as a taskmaster? It is certainly truer to the facts of the case to speak of conscience in this way. Conscience is, fundamentally, the mass of acquired impulses towards good, or the precepts of good embodying such impulses. Conscience, therefore, is always good. What we speak of as a "*bad* conscience" is really our whole better self up in arms (or bowed with shame) in presence of some wrong which has been committed, even though the kindly voice of conscience had given us warning. The voice of conscience is the voice of a friend, not of a foe. Biography is full of examples of the influence in after life of this first interpretation given by a parent or a teacher to the "still, small voice." Picturing life for a moment as one of the Psalmists pictures it—as a sojourn or visit in the midst of great natural beauties and opportunities for enjoyment and admiration (Ps. cxix. 18, 19)—we have our best idea of the part played by conscience; it is the guide directing us in our search for the good things of life, and warning us against the perils which spoil life's joy. The Ten Commandments, for example, are clearly this. "Thou shalt not" is forbidding only in form. In reality the Commandments are the revealing of a tenfold way and the removal of a tenfold barrier to complete and joyous living. The pleasures of life only truly begin when the elements of evil indicated—*e.g.*, in the Ten Commandments—have been in a measure overcome. A *bad* conscience could only

be one which directs us wrongly, and this, in the nature of the case, conscience can hardly be regarded as doing. It is the best lead to which, at the moment, we are fully capable of responding.

A second hint to be derived from the view here given is the one to which reference has been made already, namely, not to sicken children of the very name and thought of "conscience" by putting before them, under its name, grown-up standards which can only seem to them artificial or unreal. Even if it seems an extreme demand which Rosmini makes—that the will of the educator shall be good with a goodness which the child, even in his infancy, can recognise—it is not extreme to urge that our appeals to "conscience" should be to the actual conscience which the children possess, and not to some rule or norm the meaning and purport of which they do not yet realise. The one great exception to this might seem to be the duty of obedience. Yet is not obedience to parents who are wise and just, not to say kind, (and equally to teachers) a rule the meaning and purpose of which children can and do realise? The demands of a wise, just, and kind person, who knows more and is far older and stronger than the child, are themselves likely to be wise, just, and kind. The "making a child obey" by one whose idea is to "break the child's will" is quite another thing, and probably never wins true obedience at all; for enforced acquiescence is not *obedience*.

(*c*) The view of conscience as the full demand which the moral nature, at any given time, makes upon us suggests that there are heights ever before us which as yet we cannot climb, but towards which we look, hoping to attain to them some day. These are the highlands of our *ideals*. "Ought" does not extend beyond the domain of conscience; but there are things noble and good, which, though they cannot be called our duty, come within our moral vision as an object of aspiration.

> "There is a holier life and truer
> Than ever my heart has found"

one poet sings; and another:—

"All we have willed or hoped or dreamed of good shall exist . . .
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that He heard it once. We shall hear it by-and-by."

There are stages, therefore, or degrees of moral good, and we can scarcely teach successfully unless we distinguish these. The appeal of honour, the call of conscience, and the ideal of perfection cannot be spoken of in a breath as though they were equally, and in the same sense, part of the moral demand. A child's honour is a fixed fulcrum on which the lever of our moral influence may rest; it is what the child already demands of himself. It is the pedestal on which our moral manhood rests. Conscience is our code of regulations for daily conduct; our everyday working standard. It may be appealed to in the child, in so far as we know what the child's own conscience dictates, or is ready to dictate at our suggestion. Ideals have in them something of the spirit and the promise of the spring-time, with which life at its fullest is always touched. Ideals have in them elasticity, energy, promise, a forward look as to the great things of summer and the fruits of autumn. They can only be presented, sympathetically painted, and then left to woo the child to effort by their own grandeur and majestic charm.

Suggestions.

1. Baroness Bülow, in a chapter dealing with "The Child's First Relations to God," speaks of "the history of their own short past," as the children's first history and story-book, the stories and pictures of the *Mother-Play Book* being used as the means of interpreting this history. Does not this seem to illustrate the point that in moral training our chief standard of reference must be the child's own experience and attainment—the idealised "picture, on a scale suited to his powers of apprehension, of the little bit of life that lies behind him"?

2. Do you think it possible to find, in the literature and the pictorial illustrations used in teaching, examples corresponding to (*a*) the honour, (*b*) the conscience, (*c*) the ideals of children in your class?

3. What is the difference between "I ought" and "you ought"?

4. Discuss the proposition, "What *all* say and do, I ought to do."

5. Note the distinction as drawn in *Child and Child-Nature* (in the chapter on "The Child's First Relations to Mankind") between right and wrong obedience. "In training children to obey, very little distinction is made between right and wrong obedience. The child's will is too often cowed instead of being guided and directed towards right." Compare this with the quotation from Rosmini. Obedience is often spoken of as the foundation of morality; is it not obedience of the right kind only which is so?

6. Collect descriptions, taken from standard literature, of vices, showing their physical aspects or accompaniments, *e.g.*, "lean-faced envy," and thereby illustrate that the Bible is a great health-book, warning against anger, hate, grief, fear—"the influences," as a learned doctor has said, "most destructive of vitality. The strongest cannot afford to indulge in them."

CHAPTER XIII

THE TRAINING OF CHARACTER—IV.

"The black trees shall green clothing have,
Upon the dark lands corn shall wave."

FROM what has been said it will appear that the training of character from the intellectual side, or by means of teaching, consists of appealing to, and gradually enlarging, the code of honour, strengthening and broadening the command of conscience, purifying and uplifting such ideals as are already cherished; and that, in our effort to accomplish this, we are working on three different moral planes, which are roughly distinguishable along the lines indicated.

There are certain portions of the broad and fair realm of right-doing for which the child is already prepared to hold himself responsible. The more we realise this the better are we qualified for the delicate task of character-training. It is possible to be too watchful, to expect more bad behaviour than is really intended. Past and present systems of discipline, which rely upon constant *espionage* and tale-bearing, are merely highly-organised suspicion, and fail in the very first essentials of character-building. Sometimes we must give children credit for meaning well, even when their action is capable of a different interpretation; not when we are sure that the intention was wrong, of course, but by way of giving the better nature in the child, rather than the worse, the benefit of the doubt. It is safer and better, both for ourselves and for those we judge, to have an undeservedly high opinion of others than to have an undeservedly low opinion of them. This is especially the case in judging of motives. Behind all action lie the motives to it. Here, if anywhere, we should be generous in our interpretations. At the same time, we need to be careful what motives we ourselves appeal to and furnish to children for right con-

duct. Water does not rise above its own level; nor conduct above the level of its motive. Ply children with toffees to keep them "good"—that produces goodness after its own kind, a sugary goodness which is half sham. Rely upon repressive punishments—that produces a goodness of fear, which is half cowardice. Perhaps the true method may be stated in the form of a diagram, which, exceedingly simple and crude as it is, has helped to make the point clear on several occasions. The moral condition at any given moment is always a mixed one, even when the prevailing mood is one which we call "naughty" or "wicked." Alongside of the evil in the child there is always some good—possibly actively opposing and creating war within the child—certainly present and capable of being set in opposition to the evil mood. What right have we to label a whole child naughty because a part of him is inclined that way? Besides, who has ever felt disposed to be better for being called naughty? If ever repentance and the triumph of good has seemed to follow in such cases, it is the good that was already in the field that has won the day, and the very issue proves our label to have been false. If a method of discipline could be expressed diagrammatically, the supposed situation might be represented as follows:—The thickened line *A* (Fig, 1) represents the phase of naughtiness for the time being pushing itself to the front; the thinner line *B*

Fig. 1.

Fig. 2.

Fig. 3.

the good elements in the nature which are still present. Fig. 2 shows the effect of riding full tilt at the objectionable phase of the child's conduct. To every action, say our text-books on dynamics, there is an equal and contrary reaction;

the result is increased consciousness of the naughty feelings in the child, and a general enlargement of the naughty phase at the expense of the adjacent good. Fig. 3 shows the effect of the opposite policy. If, instead of expending our force upon the protruding and all too obvious fault, we endeavour to draw out and intensify the adjacent good feeling, not only are we reinforced in our efforts to displace the wrong, but the wrong itself tends to extinction in the presence of the prevailing right. The direction of the arrows represents the difference in kind of the discipline employed in the two cases. If, as represented in Fig. 2, we are driving a child into stubbornness, we are then and there doing him an immense moral hurt. By such a method it is easy to turn mere listlessness and inattention into anger and insubordination. If, on the other hand, as represented in Fig. 3, we make the most of the right-heartedness that still remains in the child, we are playing off his fundamental love of right against his temporary phase of wrong, and really are getting the child to discipline himself.

If a pupil has violated a law of right, no one but himself can restore the law to its place of supreme command. The law lives within and is part of the spiritual unity of the pupil himself (taking it for granted, *i.e.*, that the law is not something artificial set up by the teacher as one of his "rules," but is really a part of the child's moral duty). The growth of character is a movement from within. We cannot, by taking thought, still less by external violence, add one cubit to a boy's moral stature. The spirit that saved England in the days of Nelson will save the situation for the teacher in his discipline—we "expect" every child to do his duty. Our soldiers in the Transvaal [this lecture was delivered in Manchester in November 1899], engaged in we know not what fierce encounter, perhaps, at this very moment, are inspired not by a forced obedience to the word of command, but by the fact that the eyes and hearts of their nation are towards them; that they serve their Queen, and have an unswerving devotion to the flag. It is so with children. Goodness springs out of great inward impulses. "If a nation is to be great, or a man, they must be great from within." Moreover, we need to be ever reminding ourselves that, after all, it is not we who have to discipline the class, to train their characters. All *growth* is the Creator's

work. Our part is to create the right conditions. We only need to have the same belief in moral processes under the right conditions as we have in the growth of harvest after spring rains and summer heat. According to every religious interpretation, goodness is but the response to the unseen but ever-existing attractions of Heaven itself, just as a plant shoots up beneath the attracting warmth of summer suns.

Are there, then, any instinctive moral impulses? This is a question which might fairly be asked in view of the demand that we should put our trust rather in eliciting the good than in trying to quench the evil. Christ's references to childhood would seem to imply that there are. And upon this point Herbart's description of the moral nature is, at least, suggestive. He traces, to speak quite generally, three instinctive moral judgments—the instinct of freedom, that of mercy, and that of justice. In some form or other these are ingredients in every character; they may be described as the foundation upon which the building of character necessarily proceeds. These instincts are, so to say, transmitted stock which has been accumulated by the thought, the feeling, and the acquired habits of past generations. The instinct of freedom supplies man with the sublime ideas of self-discipline and progress. The instinct of justice, with the recognition of the same right to freedom and to advancement in his fellows. The instinct of mercy, with a willingness to make the plea of justice effectual by lending a hand to those who are handicapped in life's race.

Believing in such native instincts towards the good,[1] the whole of a teacher's skill—indeed, the whole spirit of our school organisation — should be directed towards drawing out and emphasising every power for good which lies awaiting development in the pupils. To this end all that tends to wholesomeness and soundness of body or mind should be encouraged. The various recreative

[1] A very remarkable illustration of the existence of instinctive moral, in this case even spiritual, impulses is afforded by the deaf and dumb and blind girl who was once presented by her educators, notably Dr Gilman of Cambridge, Mass., to Bishop Phillips Brooks, in order that he might teach her by the language of touch the name of God. As he unfolded his meaning to her she suddenly brightened and signed back, "Oh! I have always known that in my thoughts; but I did not know its name."

branches which are springing up as a sort of week-day counterpart to Sunday-school life are all in the right direction. They require leaders, and in this way give teachers an opportunity of entering more fully into the lives of their scholars. The religion of Christ has room in it for play as well as work, for social pleasure as well as for solemn worship and strenuous service. The sociable side of human nature is not more capable of divorce from the religious than the bodily is from the spiritual. The revivalist who declared at a meeting in a busy Lancashire town that he did "not believe in cricket, football, nor any other of your *Atlantic* sports," must give place to the whole-hearted poet who sings:—

> "Let us not always say,
> '*Spite of* this flesh to-day
> I strove, made head, gained ground upon the whole,'
>
> As the bird wings and sings,
> Let us cry: 'All good things
> Are ours, nor soul helps flesh more, now, than
> flesh helps soul.'"

The Christian religion is as broad as humanity. Some ask, "What has the church to do with clubs, and gymnasiums, and amusements?" To which it would be open to us to reply in the words of a veteran in the ranks of Christian service, the late Dr Hannay, of London, speaking on behalf of Young People's Guilds: "The churches have to do with human nature, and human nature, especially in the young, is amusable." Religion covers the whole of life, from its demand for physical health to its highest spiritual aspirations.

How, then, to make religion attractive? How to present Christianity as it really is? There are but the two ways of a warm-hearted showing in all our utterance of what Christianity really is, and actually living the life; the power of full-toned teaching and the power of example. One of the finest illustrations of the power of example is contained in Carlyle's account of the boyhood of the hero of *Sartor Resartus*:—"My kind Mother, for as such I must ever love the good Gretchen, did me one altogether invaluable service: she taught me less, indeed, by word than by act and by daily reverent look and habitude, her own simple

version of the Christian faith. . . How indestructibly the Good grows, and propagates itself, even among the weedy entanglements of Evil! The highest whom I knew on Earth I here saw bowed down, with awe unspeakable, before a Higher in Heaven: such things, especially in infancy, reach inwards to the very core of your being; mysteriously does a Holy of Holies build itself into visibility in the Mysterious deeps." Which means—does it not?—that example is something more than a visible suggestion of a certain way of acting; that it contains an element of contagion, a generous warmth which by some subtle law attracts and quickens. Does it not also mean that mechanical religious teaching may easily do more harm than good by accustoming children to a matter-of-fact handling of Divine things, and nipping reverence in the bud?

Teaching also counts for much. It is at the very least the suggestion of certain kinds of action. In this respect, if we would show Christianity as it is, we must avoid making our teaching, and, with it, our presentation of religion, a bundle of negatives. The Sunday-school teacher's creed, beginning with the words, "I do not believe in," is not yet frankly done away with everywhere and replaced by its positive equivalents. When we have exhausted our string of negatives, what then? What is it to be? "Splendidly null, dead perfection—no more?" And this, too, when every generation laughs more heartily than the last, when humour is less coarse and more spiritual in its outflow from one generation to another. The Christian, in proportion as the Divine energy of his faith possesses him, enters upon a larger, not a narrower, life. "Be not filled with wine, but be filled with the spirit," is an injunction of the positive order. One way, at least, to nonplus that metaphysical entity, the Devil, is to fill life so full that temptation can scarce find standing room in it. Show that religion is no negative thing, but life's fullest and most glorious affirmation. "By my God have I leaped over a wall," said David; and he meant that he could not have leaped so high without God. I once heard a Salvation Army captain, a Scotch lass, addressing 5000 people, tell them that she could feel the effects of her conversion "in her very finger-tips." Christianity is a

religion which touches life at every point. Its aim is to establish a centre of interests by strengthening the citadel of the spirit whence the whole life is governed. When the spirit awakes to fuller life, when we become conscious of a Divine Spirit in touch with ours, and begin to covet earnestly the best gifts, then the heart responds, and speeds us on with energies begotten of our new desires. The mind is quickened, and enkindled thought lights up our pathway as with lamps of truth, and even our physical frame becomes conscious of more magnetism and less stagnation.

Suggestions for Thought.

1. Dr Paton, of Nottingham, has issued a letter, through the Nottingham School Board, to the head teachers of the day and evening schools of the town, suggesting excellent ways in which the elementary schools may be made more effective in forming the moral character of the youth of the country (*see* Appendix VII.). Would not the Sunday schools do well to meet such efforts half way? What, for example, could be milder by way of suggestion than this cutting from a religious newspaper of February 25, 1899?—"Why should not the Sunday school be in a sense the club of the children, a place to which they may resort at any time for amusement and recreation of a harmless kind, for a chat, or to improve their minds by reading or otherwise, not excluding the religious element, but retaining for it the highest position, to which everything else should be subordinate?"

2. We can only see and speak of character in the process.

> "Measure not the work
> Until the day's out and the labour done;
> Then bring your gauges."

3. "Don't preach too much to your pupils or abound in good talk in the abstract" (*Talks to Teachers on Psychology*, page 71).

4. "Some men's characters are chiefly formed by their serious occupation; others are more largely influenced by what should be the side interests of their lives" (Rev. A. R. Buckland, M A., in *The Sunday School and its Relations*, chapter on "Athletics"). Note how the Apostle Paul used the athletic and military interests of his readers in his letters; *see* especially 1 Cor. ix. 22-27; Ephes. vi. 10-17, and compare Dean Howson's *Metaphors of St Paul*.

CHAPTER XIV

THE TEACHER'S OBSTACLES

"What to Thought a veil must prove,
That an Action may remove;
Thus by Doing you shall know
What it is you have to do."

A SHORT article appeared in a religious newspaper not long ago, entitled "That Troublesome Class." It commenced with the words, "Mr ——, I shall really have to give up that class of mine," adding reflectively, "Is there a superintendent past or present who has not had to listen more than once to this confession?"

Undoubtedly there are very real difficulties and discouragements in the teacher's work, and, at times, these may seem almost insuperable. The article referred to was illustrated by pictures intended to illustrate certain of the difficulties which arise from the peculiar temperament of individual scholars. The first picture represents the boy who "can't keep still"; he is photographed in the act of trying to sit on both hands, hold his book open on his knee, and look straight in front of him at the same time. Another picture is inscribed "Mischief Brewing," and shows the restless type in the more exaggerated form of the boy who does not want to keep still. Between them we have a boy, all eyes and eagerness, his hand stretched out to gain attention—he is the "too clever one." The fourth is the youth who "condescends to come." There is no blinking the fact that these are suggestions of real difficulties which, in even mild combinations, may produce a "troublesome class." In individual cases, however, there is often one, but only one, remedy, and that is individual treatment. Some of the teacher's difficulties can be better met and dealt with in class than anywhere else; others cannot be

satisfactorily handled in the class, and the teacher must use some more direct and personal method. We must learn to lie in wait for opportunities to reach the pupils individually. One excellent method is that of home visitation. On such occasions silence as to school troubles should be the teacher's golden rule. A boy who has been complained of on the occasion of the home visit, and has heard about it from his parents afterwards, with, probably, a parting reminder before leaving home for school, is not likely to enter his class with a feeling of readiness to come under the teacher's influence. If, on the other hand, there is *general* disorder or listlessness, the cause is either in the teacher's matter, or method, or manner—hints with regard to which have been thrown out in the preceding chapters—or in the school conditions and organisation. Bad ventilation, overcrowding, noise in other classes, unsuitable grading of the classes, the constant jangling of the superintendent's bell, are causes which arise outside the class, and require different remedies.

Amongst the familiarly-recognised obstacles with which a teacher has to contend, there are one or two which, whilst individual in their manifestation, are quite general in their operation. Undoubtedly, one of the obstacles in the way of moral training is to be found in the *habits* which some of the children may have already formed, owing to bad environment or example. Even restlessness and mischief are largely matters of habit. Hence we have spoken of the need for creating the habit of attention. The only way to correct habit is to create habit. The mere word of correction is not enough. A new mode of acting must be set in operation—a mode of acting which, by repetition, will become a habit, countervailing the one which we wish to eradicate. If up to this point we have seen one thing more plainly than another, it is that human beings are destined to grow, whatever happens, and that a mere lopping-off method is, therefore, no true method of training. As a trainer's word, "Don't" is only prefatory to "Do." Is not the whole message of the New Testament one of adding on new elements to life? We read of "bread," "a well of water," "life more abundantly," and of "putting on." Again, we read, "this do," "seek and ye shall find." Habits only represent the way that we

have travelled in the past; and if we have been coming by a wrong way, we do not correct the mistake by standing still. We must take a new path. Regarded in this light, habits are not so final as they would otherwise seem. They are always in the making. Our present habits show the way that we have come, but not the way that we are bound to go. They are facts about us, a cloak that we wear, but they are not yet ourselves. The whole glad evangel is contained in the thought that, whatever a man has made of himself, there still remains a possibility of his becoming what God intended him to be. Habit is not the whole truth about any one of us, child or adult. Our nobler powers may possibly be like the fires of a long-dormant volcano. The volcano has settled down into a habit of silence, and people wonder if it is not now extinct. But one day the warning roar is heard, and the mountain bursts forth into living flame. So in man burning enthusiasms may appear where all had seemed sluggish and commonplace. The most commonplace man is always something more than "a bundle of habits." We are always capable of climbing out of the ruts that we have got into. It is possible, of course, to perpetuate our past and sink deeper into the ruts. But this fact should not dismay the teacher. A child's character, at least, is not definitely set. And even men have been known time and again to break with a course of living which they have followed for years. For the teacher, one part of the energy we call faith is a right belief in such moral processes.

Tradition and *environment* furnish us with other phases of the broad and difficult task of moral training. But one thing is certain, at least in the case of children, that there is no past which a present of the right kind cannot overcome, and no present against which a devoted teacher may not strive with hopes of success. There is an immediate influence of noble thoughts. The pupils are the better then and there for every good impression they receive, and their memories are for ever enriched. All our imaginings, and by far the greatest part of our activities, spring from the materials which memory has stored. With what compelling tenderness Ruskin portrays the teacher's opportunity of service in his picture of a woman's work amongst little children in the closing words of his chapter on

"Queen's Gardens"! Keeping to his simile of gardens, he compares children to the flowers—"flowers that could bless you for having blessed them, and will love you for having loved them—flowers that have thoughts like yours, and lives like yours, and which, once saved, you save for ever. Is this only a little power? Far among the moorlands and the rocks—far in the darkness of the terrible streets—these feeble florets are lying, with all their fresh leaves torn and their stems broken. Will you never go down to them, nor set them in order in their little fragrant beds, nor fence them in their trembling from the fierce wind?"

But whilst new environment enters into personality, and the teacher is part of the child's environment, the teacher is something more. In virtue of the human relationship, and of the aims with which the teacher seeks to identify himself with the child, teacher and pupil are spiritually one. We need not fear to identify ourselves too closely with children's thoughts and interests of whatever kind. The more the thought of the teacher prevails with the child the better is he safeguarded from many possible ills. Of the two streams of influence playing upon the child—the one tending to bring him under the spell of the standards by which he is surrounded, the other to lift him above those standards—the teacher is one of the greatest of the forces which tends to elevate. This living and nobler part of the child's environment combats that which tends to his spiritual poverty and degradation.

Another far-reaching influence upon character with which the teacher has to reckon, and which he is often compelled to count amongst his obstacles, is *heredity*. Of the reality of this factor in the moral life of the child there is no need to speak. It is quite commonly recognised, though not always, perhaps, with quite sufficient stress upon the fact that a good heredity is one of the greatest helps in the way of moral progress. "The fathers have eaten sour grapes, and the children's teeth are set on edge." The effects of good and evil are handed down "to the third and to the fourth generation." It was for this reason that Oliver Wendell Holmes, on being asked when the education of a child should begin, replied, "A hundred years before its birth." A child is influenced and morally helped by what

his father's fathers were; our great-grandchildren will be influenced by what we are. Holmes has also written an admirable story, *The Guardian Angel*, in one chapter of which he states in a single sentence his view as to the degree in which our ancestors continue to live in us. "This body," he says, "in which we journey across the isthmus between the two oceans is not a private carriage, but an omnibus." So fully does he believe that the influence, almost the presence, of our ancestors is with us from first to last. The part of the moral educator in view of this fact of heredity is suggested in this story by the ambiguity of the term "guardian angel." We are left in uncertainty up to the very last page as to whether the heroine, a girl of strong and varied inherited impulses, is more protected by the influence of a pious ancestress who had suffered death by burning for her faith, or by the watchful care of a true-hearted old scholar and author who befriended her at critical moments. Beneath the portrait of the martyr, which hung in the girl's home, the words were still legible, "Thou hast made a covenant, O Lord, with me and my children for ever"; and there are indications of the fulfilment of this confidence. But the book is really a tribute to the power of the living friend. For, though the portrait of the martyred woman appears at the close of the story just above the newly-chiselled bust of the aged scholar, her living friend, it is to the latter that the girl steps up, and, kissing the marble forehead, says, "This is the face of my Guardian Angel." The girl's evil heredity was partly overcome by transmitted forces of good, but even more than by these forces, by the influence of a helpful friend.

There is, of course, a social and racial, as well as a personal heredity. It is now nearly 400 years since Erasmus was attacked for expressing his great belief in the power of education as opposed to this heredity. It was thought that he was lowering the dignity of the dogma of original sin, and he became embroiled in controversy accordingly. But it is the very hope and inspiration of the teacher to be able to do something with the very worst case —something, however little, to correct our "taints of blood." It is quite possible, in certain moods, for the social reformer to be appalled by the terrible moral inheritance into which many are born. But there is a tone of healthy vigour in

the words of Björnson: "His opinion of heredity was simply this—that one inherited quality combats another. One need not be so desponding. In the course of time all families are so mixed together that any legacy of evil (which one must always strive to reduce to impotence) has always beside it a legacy of good which may be strengthened by use. That is to say, never be guided by chance, but let the teacher first, and ourselves afterwards, be watchful betimes. Heredity was not a destiny, but a condition. It was sometimes said that knowledge and surroundings were no help. But what did the letter tell us which had just been read? First, most distinctly, that Tora had an inherited weakness; next, that if Miss Hall [her teacher] had given her lecture four months sooner, Tora, at any rate, would have been saved. So we may well say, 'Help one another,' by knowledge and fearless counsel." It would not be easy to find two books which teach a true philosophy of hereditary in a way better suited to the popular understanding than Björnson's *Heritage of the Kurts*, and Oliver Wendell Holmes's *Guardian Angel*."

On one occasion, the writer, in order to meet the request of a student for a crucial instance of the power of environment as opposed to heredity, wrote to Dr Barnardo of London. He sent back a printed reply in which he said: "Much, perhaps too much, is made in these latter days of *heredity*. . . . A child with a degraded list of ancestors is, say many, in the hopeless grip of an iron law of heredity which always tends downwards. To that statement I strongly demur. . . . Thousands of children have passed through my hands during all these years, and I desire to set my seal to the statement that I have never known a case *where the rescue was accomplished early enough, and where the training was thorough and continued sufficiently long*, in which there has occurred a definite reversion to some ancestral type of badness." He instances a child whose mother, grandmother and great-grandmother had all been born out of wedlock, and alike lived evil lives, who grew up under moral and religious influences to be the wife of a respected medical man, and mother in a happy home circle. Dr Barnardo in no way minimises the terrible effects of heredity, seconded as they too commonly are by an environment of like kind, but he strongly emphasises the

possibilities of rescue. One need only recall the striking passage in the prophecies of Ezekiel referring to this same matter, in order to realise how necessarily the moral law points the way to individual opportunity and responsibility; especially the words in immediate answer to the proverb concerning the land of Israel: "The fathers have eaten sour grapes, and the children's teeth are set on edge." "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine. . . . When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live."[1]

Heredity is part of the evolutionary process—a process by which we have come, at least to some extent, to be what we are. But evolution not only allows, but demands space for individuality. Marble has its hereditary story written in rock, telling of a myriad forms of extinct life, and of fierce volcanic heat; but a piece of statuary is replete with other messages; it tells what *man* has thought and done. We cannot link on man's transformation of the marble to its hereditary or evolutionary history. Nor need we strive to link on all that man does within himself to hereditary or purely evolutionary sources.

> "We are allied
> To that which doth provide
> And not partake, effect and not receive!
> A spark disturbs our clod;
> Nearer we hold of God
> Who gives, than of His tribes that take, I must believe."

Moreover, evolution, of which heredity is a part, itself tells of progress. Around us, as within us, there is a constant change and development of thought. This points

[1] "In this proclamation of individual safety Ezekiel stands to Moses as Weissmann to Darwin. Darwin announced as a law that the development of the future race depends on the action and environment and natural selection of the parents, with the fundamental theory that the action of the parent *affects the germ* of the next generation. Weissman puts forward as a law that there exists in each individual parent *a germ-cell that does not change*. . . . A possibility of full and perfect development exists *per se* in every germ springing from the parent. . . . The actual law is probably an interaction of these two laws." (From the Introduction to Ezekiel in a series, interesting to teachers, of translations from the Hebrew of literary passages from the Bible, "re-written, idea for idea, in modern style." Sampson, Low & Co.)

to a further way in which the teacher may enter into sympathy with the inner life of his scholars. Every Sunday-school teacher should endeavour to acquaint himself with what the leaders of the age, especially of the religious life and thought of the age, are saying and doing. Otherwise the very fact of a progress of which he is not aware may become an obstacle in his work, a barrier between himself and the children, who inevitably partake of the spirit of the time that gives them birth. We do not need to follow others blindly; at the same time we should not be content to close our eyes and refuse to learn. Great teachers are of necessity great learners—from life mainly, and from books in so far as they reflect life. In matters of religion, too, and in each and every church, even the heresy of one day has often become the truth of the next. Is it not evident that, without being moved by any restless desire to run after what is new, unless we keep heart and mind open to fresh truth, there is always a possibility of our living too much in the spirit of an earlier generation, and too little in the spirit of that to which our pupils belong? Sympathy, keeping mind and heart open, on the one hand to truth, on the other hand to the child, is the one great solvent of the teacher's difficulties. Whilst, therefore, a true philosophy of habit and of heredity suggests the possibility of transcending the adverse influences of the past, a right interpretation of the present will enable us to come so near to the growing life around us that we shall exert a large and ennobling influence upon the future.

> "The truth is Known to thee to-day—
> It will be Felt to-morrow."

Suggestions and Illustrations.

1. Teaching and learning spring naturally out of life's intercourse and social needs. Yet it is just possible that the teacher's obstacle, in rare instances, lies in the fact that teaching is not his vocation. "Every man," says Emerson, "has his own vocation. The talent is the call. . . . He is like a ship in a river: he runs against obstructions on every side but one; on that side all obstruction is taken away." Even if extremely stated, this points to a truth, and many a man has found his true life-work by having the courage to turn round at the bidding of circumstance and make a fresh beginning.

2. Which way does moral influence travel, from the material to the spiritual, or from the spiritual to the material? from the daily life to the tower of vision, or from the tower of vision to the daily life?

3. Note the significance of Professor Huxley's words in his famous lecture on *Evolution and Ethics:* "Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process." And again: "Let us understand, once for all, that the ethical progress of society depends, not on imitating the cosmic process, still less in running away from it, but in combating it." Compare with this Browning's line: "Progress! *man's* distinctive mark alone," as contrasting man's moral and spiritual development with natural and evolutionary processes pure and simple.

4. Do not a creative energy and the stirring of spiritual impulses and aspirations seem constantly to break in upon this evolutionary process? The Hebrew king in his agony of remorse did not think that his spiritual replenishing could, by any possibility, come out of the past. His hope was to lay open the upper chambers of his being in order that the work of restoration might have its beginning there. "*Create* in me a clean heart, and *renew a right spirit* within me," was his prayer.

5. The writer owes to two able teachers, one American and the other Swedish, the suggestion that there is a danger in the use sometimes popularly made of the principle of heredity, when resorted to to excuse children's faults. A parent will sometimes come to the teacher and say, "He cannot help it; you see his father was just the same." Surely in every way a bad excuse for the child to overhear or come under the influence of.

CHAPTER XV

THE TEACHER'S TREASURY

"What is Thought to life?
As air to a tree,
Which, through summer and through winter,
Works invisibly;
Building up the trunk and branches
With solidity."

We have been travelling together in thought through many of the phases of moral education; we have spoken of the mind and its needs, of individual temperament and its treatment, of the class as a whole, and the teacher presiding over its collective thought and life; and, probably, we are feeling the greatness of the teacher's task. Shall we direct our last thoughts in this connection to the teacher's treasury, the storehouse whence we may draw our supplies?

One of the most obvious sources of supply for our work as teachers is to be found in the great literatures of the past. Ruskin calls books "Kings' Treasuries" in this sense. We have seen that the moral nature is as vital in its requirements as the physical or the intellectual; the world abounds with spiritual food in answer to its need. Noble deeds are portrayed in art and set forth in music, but especially in books do we find the records of the great examples of the past. Is it not part of the birthright of our boys and girls, whether born in the dark slum or the country mansion, to know something of those who have lived nobly before them, and have glorified with courage, honour and purity the selfsame scenes in the midst of which they dwell? The child has enthusiasm as well as brains and limbs, a power of admiration and God-like pride, which it is the crowning delight of his life to have stirred within him. Tell him, therefore, these stories of heroism and sacrifice, of manly

truth and honour. In doing this we need still to observe the precept that the ideals we present must not be set so high as to be altogether out of the pupil's reach. One of the best fruits of the "child study" movement has been the discovery of periods in childhood when certain instincts are uppermost, and that, as Prof. James says in his *Talks to Teachers on Psychology*, there is "a native tendency to assimilate certain kinds of conception at one age and other kinds of conception at a later age." The literature of the nations of the past furnishes us with examples corresponding to every stage of human and individual progress. We may draw largely upon these sources for materials for lessons. The heroic, chivalrous, and Christian ideals of character may be so presented as to harmonise with the child's own spiritual development. The heroic literature of ancient Greece arouses the enthusiasm even of slum children to-day. Chivalry transforms the pagan hero into the mediæval knight. Cannot the boys of our poorest homes be knightly? The superintendent of a Liverpool mission tells of an incident which occurred early one Sunday morning amongst children assembled for a free breakfast. He had given the word to the boys and girls to stand in their separate lines on either side of the long stone corridor leading to the breakfast-room. It was a bitterly cold morning, and the stone floor was very chilling to bare feet. One little girl was seen to hesitate a moment; her feet were blue with cold, but by standing in one place she had warmed the spot a little, and she shrank from standing on a fresh cold spot. A boy stepping into the opposite line noticed her hesitation and with kindly dignity took off his ragged cap and laid it where the little girl would have to stand. He was a ragged little street urchin, but his action showed that there is in our boys and girls, however unpromising their exterior, something which responds to what has been best and greatest in the knighthood of the past.[1] Prince Ranjit-

[1] Another beautiful little story of a poor boy's chivalry was told in *The Spectator* of February 16th, 1901. "A little barefooted boy in a ragged jacket was running down Grafton Street [Dublin], when he came to one of the posters spread in the street bearing amongst other news the words 'Death of the Queen,' in large letters. After gazing sadly at it for a few moments, he searched his pockets, and finding a penny, he ran and bought a bunch of violets, and, kneeling down in the muddy street, laid it reverently on the Queen's name."

sinhji's schoolmaster, Chester MacNaghten, who gave the prince his first lessons in cricket, was remarkably successful as a moral and religious educator. His success was due to the use he made of Indian models and the ideals which had from their childhood been held up before his pupils, who were the sons of Indian chiefs. The past lived again before them in their headmaster's sympathy with it, and he was enabled to train amongst these Indian princes many who are taking and will take a worthy place as rulers of a part of the British Empire. So it is that "religion, as thought, is the uniting of all thoughts to highest ones," and that "Christianity takes the religion of the world unto itself, to purify and to glorify it."

But, in the midst of all literatures, only one contains within it the elements of miracle, and holds the potency of eternal growth. Solemnly and grandly built up, the Bible is the tower from which the world's purest light for ever shines. In what senses is the Bible our treasury? Individuals read the Bible very differently. Hence the number of sects and religious denominations. The Bible is not a treasury of quite the same things to one and to another. There is a very real sense in which only that part of the Bible is a source of supply to us which we have "tried and proved." In this way it is possible to have a very big book, but a very small Bible. Our real source of supply is in what "*our* hands have handled of the word of life." The Bible shines with a manifold light. It is a lamp to men's feet along varying paths. Is not this partly what denominationalism means? Each lives by the light which the Bible sheds for him; and the world is brighter by every man's light, richer by every man's truth. And this suggests a further sense in which the Bible is the teacher's treasury. It is never exhausted. The more we take from it the greater it becomes. Moreover, what an enrichment of human speech we owe to the Old and New Testaments, more especially to the New. As has been said, "Christ not only converted men, He converted words." An enriched vocabulary, and one which it is worth the teacher's while to note in the actual process of change, has arisen from the new meanings Christ gave to words. It would repay most Sunday-school teachers to acquire just sufficient of the Greek language—a very little study would serve for

this—to be able to turn up in the dictionary some of the striking words occurring in their lessons; to note, for example, how pagan "joy" is transfigured in Christian "joy," and the same with "peace," or "truth," or "life." A good lexicon sometimes serves us as the best of commentaries by the insight we gain from it into words. Moreover, it yields us the pleasant feeling of discovery. We have gone to an original source, and what we find there is our own.

But, after so many earnest writers have inveighed against the too exclusive use of books as our source of information, it would ill become anyone addressing a body of practical workers in the field of education to allow it to appear that books, even including the Bible, constitute in themselves the whole of the teacher's treasury. One of the most valuable uses we can make of a great book is to study its method in order to see wherein its greatness lies. We shall then see that the great books are those which *deal with life* at first hand. Here, then, is method as well as material. How did the prophets utter their messages? Whence draw their imagery? How reach the heart? In what way are the parables model lessons? Whence is their material drawn? So we shall find ourselves led to Nature, and, above all, to human nature, as great Books without which all others are bereft of substance and meaning. Or what is the relation between that modern wonder, the daily Press, with all its ramifications and far-reaching interests, and the great Bible truths—between the themes of the one and the ideals of the other? Is the Pressman the sufficient teacher, as some would say? And do his sheets contain the all-sufficing message of the hour? We may answer "No!" to these two questions, and still regard the newspaper, throbbing with human interest, as a part of the teacher's treasury. What, for example, is politics? Surely something more than transitory feeling and fleeting opinion has made politics the matter of paramount daily interest which it has now become. The sense of liberty, justice, mercy, ineffaceable instincts of humanity, are the real cause of political life among the nations. Good at the bottom of things, struggling to get to the top—that is politics. But this instinctive faith is in no way, excepting as information quickens it, a product of journalism. The chronicler tells

us how things happen or exist ; it is another voice that tells us how they *should* happen and *might* exist. Might not one say that the faiths embodied in the Sermon on the Mount and in the Lord's Prayer are the life and soul of politics? The Sermon on the Mount is a guarantee of politics, even if there had been none before. But there was. The prophet Micah pleaded the cause of evicted tenants. The prophet Amos is the mouthpiece of the agriculturist. The whole of the discordant tidings of tragedy and good, of degradation and progress, which fill the columns of the daily Press are but the reprint of the moral struggle of the ages. If, as is probably true, the average citizen reads his Bible very little, and his newspaper very much, then we must learn to apply the animating, abiding principles of the one to the transient conditions chronicled by the other. Of almost equal interest with the political life mirrored by the Press is the commercial intelligence from day to day. Instincts deep-seated in our common human life have given birth to commerce—instincts which, rightly understood, are capable of giving us the principles upon which commerce may serve its end of breaking the bread of Nature's harvests amongst the peoples of the earth. And so through column after column of the daily Press. Each has its point of contact with abiding principle.

Nature, too, is rich in suggestion and illustration. One of the greatest preachers of our time has said that his sermons for the whole winter carry the impress of the scenes amidst which he spends his summer holiday. Nature makes many suggestions to the teacher, if our communion is close enough with her to receive them. Indeed, to "Follow Nature" has been for centuries an educator's watchword, and those who have come the nearest to showing us how to teach and train young children have been amongst the most earnest students of Nature's ways. If a mechanic, when confronted with some problem of his trade, is often helped by thinking what process in Nature most resembles the thing that he wants to do and by copying, so far as possible, Nature's method, is it not more than likely that teachers will be able to learn many valuable lessons from the same source? Intercourse with Nature is like intercourse with a great mind. We are quickened by the very fact of

fellowship. Part of the teacher's treasury lies in such quickening and replenishing.

The Gospels are filled with pictures from Nature. The profoundest messages of the Great Teacher have their setting in scenes which were familiar to the villagers of Galilee. The carpenter of Nazareth had letters though he had never learned, because he was rich in Nature's wisdom, and was able to enforce her lessons in words of singular simplicity and charm. The objects of Nature were used by Him as illustrations of essential truths.

When the keenest wits of the city came with clever questions to this teacher, it was only to find that His teaching was distinguished from that to which they were accustomed by its force, its freshness, and its evident originality. He "taught with authority, and not as the scribes." They—from their books and commentaries, from the standpoint of much-handled tradition and deeply-reasoned wisdom! He, though not discarding the "scripture," from what was clearly to Him an open page—Nature, the Father's workmanship, and man in close instinctive touch with Nature. The flowers and the birds taught Jesus more, and He taught more by means of them than all the commentaries of the lawyers and the Rabbis.

Every teacher should try to have a little store of knowledge of his own, something which no books gave him, or could have given him; something at first hand. How is such knowledge to be gained? Generally, as we are saying, by intercourse with Nature, silent, solitary, intimate.

> "To him who, in the love of Nature, holds
> Communion with her various forms, she speaks
> A various language."

We do not disparage books. Most of us need a better knowledge of what the greatest minds have thought, and of deeds of human service as manifold as human need. Yet we must sometimes set ourselves free and become Nature's pupils. Mountain top and garden, the field of the sower and the corn standing ripe for harvest, the meadow flowers and the birds—these will teach us. Great lessons of faith, new faculty for reverence, freshened powers of loving and of working are granted to those who escape awhile from their persistent tasks in order to listen to Nature's voices

and look upon her works. Might one not almost say that there is a spiritual unity between Nature, the teacher, and the child; and that, if we would live near to children, we must live near to their interests, amongst the earliest and most universal of which is love of Nature? Longfellow is commonly known in the American day-schools as "the children's friend," and he has expressed for the tens of thousands for whom he has written this truth of the nearness of Nature to the heart of the child:—

"And Nature, the old Nurse, took
The child upon her knee,
Saying, 'Here is a story book
Thy father hath written for thee.

Come wander with me,' she said,
'Into regions yet untrod,
And read what is still unread
In the manuscripts of God.'

And he wandered away and away
With Nature, the dear old Nurse,
Who sang to him night and day
The rhymes of the universe."

We are teachers. Yet, if we would really see the grandeur and the beauty that lie near us, if we would have an open ear for the music and the meaning of things, we must learn to look out upon the world more and more with the eyes of the learning child. "Except ye become as this little child, ye shall in no wise enter." Restful words after all our struggling! Whilst we by much searching and climbing are striving to enter into the kingdom of life, in a far nearer and simpler manner that kingdom waits to enter into us. Set together the illustrations which Jesus took for those object lessons which are to the after-thought of Christendom as the poems of the great evangel—the lilies, the birds, a child! At once it appears that there is something more than love of colour in the child's love of a wayside flower. There is a spiritual affinity between them which is full of meaning for the teacher.

Much awaits us in childhood, and in the things which children love, to woo us away from the strain of teaching into its liberty and joy. A large part of the reward of working with little children is to learn to look at things as

the children themselves look at them. Experience may give us deeper insight and the larger will, but we do well to keep the power of childlike wonder. None more than the teacher of young children feels that he ought to be free from "the strain of toil, the fret of care." How, if part of our release is to come to us through the children themselves? The question is answered before asked. Not only, as medical men have said, are many nervous and hyperæmic disorders to be warded off by living for and loving little children, but selfish fret and carking toil may be dispelled.

We shall need to have something of the child's love for Nature if we would really *teach*. There are times when religion is pre-eminently a social experience, when the sympathy of another personality or other personalities is an almost essential part of our spiritual outreaching. But there are also times—moments of spiritual *in*reaching—when we need to be alone. To hear the wild flower's whisper, to know the *words* which the birds are singing, to spell out the message written upon Nature's page with mountain chains and valleys for its majestic script! These things come to us only when we are alone. Society and solitude alike minister to us. The solitary hours in the life of Jesus of Nazareth are as striking in their significance as His deep social passion and His longing for the full response of human hearts. Every teacher needs his quiet hours, when he listens to the voices for which the children have ever-open ears.

There are things more important in every kind of school even than the most recent pedagogic methods, and amongst them are the teacher's freshness of heart and zest for the work. "Come ye apart and rest awhile" is alike the example and the counsel of the Great Teacher, as it is, undoubtedly, also Nature's inviting voice, whether in the awakening hours of spring, in the floodtide of her summer glory, in the sunset hours of autumn, or the majestic stillness of winter. And, surely, it needs no saying that if we would bind the children to us, and open their hearts to the best things that we long to say, we should seek occasions of bringing them face to face with Nature herself. By learning to tread reverently in Nature's paths may their "feet be shod with the preparation of the gospel of peace." How

much of Nature's sunshine they may carry back to darkened homes! And what memories they may be able to revive in crushed hearts, after kneeling over clusters of daisies and cowslips, and filling their hands with enriching clusters of Nature's gold! Christian Endeavour societies have their "sunshine committees," making it their pleasure to distribute flowers and cheering messages amongst the sick. Excellent, indeed! but the thing is capable of being multiplied a thousandfold. Sunshine into lodging-house, into slum-dwelling and crowded cellar—because the children have seen Nature face to face, and bear back her kiss upon their brow!

Yet even the love of Nature leads us back once more to literature. There are the countless books written to interpret Nature. Scientists and poets alike are preachers in this vast temple. With Christianity has come a new attitude of man towards Nature—an attitude which has changed superstition to science and fear to triumph. Along many paths this change has come: art has joined hands with literature, and we have new treasuries of thought and utterance, new thoughts of man, new foundations of ethics, the liberation of the human spirit and higher views of the dignity and worth of the individual life, new codes of law, new thoughts of Nature, new uses of her powers and of her stored-up gifts, new systems of art, new conceptions of music, new ideals of happiness, new hopes and possibilities of progress.

Observation is another valuable teacher's aid. Some of the most telling points in a lesson may be those picked up by the way. It is not so much the subject as the use we make of it, which marks it off as secular or sacred. We speak most impressively when speaking of the things that have impressed us, just as we teach best things with regard to which we are at the same time learning for ourselves.

Part of our resources reside, as we have seen, in the human nature of those we teach—the whole of that nature, and not a fraction of it. Our aim is not so much to separate Sunday from the rest of the week for the children as to link it on to all other days. Children have not sharply-defined Sunday interests and week-day interests. A large part of the child's everyday thought is waiting to reinforce our Sunday teaching. How much richer our

message becomes when we are conscious that it touches the *life* of the hearer!

But our greatest reinforcement is in the actual work. In this connection we are all apt to stumble, as Christian and Hopeful did, into Doubting Castle. We shall be likely to do so if we allow ourselves to think that the work could not go on without us, or if we think, on the other hand, that our efforts would not be missed. Elijah got into Doubting Castle by the one door, Jonah by the other. Lady Jane Grey once uttered words that might be taken as the life-motto of every religious worker. It was at the time that she was being almost compelled by her friends and relatives to assume the crown. They persuaded her that it was her duty to the faith she cherished. We all know the fatal result. But her words are memorable. "I will do it," she said; "I am weak by nature, and very timorous unless where a strong sense of duty holdeth and supporteth me. Then God acteth, and not His creature." So long as we realise that we are but servants on duty, soldiers under command, we cannot altogether fail in the difficult task of reaching the minds and hearts of the members of our classes. Grant once sent orders to a veteran general in the army of the North to storm and capture certain works. "Tell General Grant that I will do it." He gave the word and the men dashed forward, the general's silver hair streaming before the soldiers' eyes as he rode on in front. It was one of the decisive actions in the war. The general was warmly congratulated. "That charge of yours was a splendid affair," they said. "Yes, yes," said the warrior, "the men did well—they did well; but it was no affair of mine; I simply obeyed General Grant's orders." Religion, we have said, is highest thought; it is also a soldierly view of life.

The very nature of the teacher's work is also in part his treasury. Instruction ministers to character. True teaching helps to create new worlds of thought from which nobler lives and deeds may spring. If truth, beauty, and goodness are the highest goals of man's endeavour, is not the teacher helping in the attainment of them all? As teachers, you are learners and teachers of the truth. Also, as teachers, you are artists painting pictures of the mind which shall hang in those chambers of imagery which, without such

efforts, may so soon become darkened; creators, therefore, of beauty. Sculptors, also, of character—showing religion to be a bright and sunny thing reaching through and through our nature, purifying it, and enhancing the pleasures of life at every pore!

Suggestions and Illustrations.

1. Is it not true that if we give ourselves we give our best? The intention and the hope which underlie our efforts, and the aspiration in which intention blends with hope, help to give our teaching its abiding influence.

2. Do not our own interests live a treble life if they are centred in our class?

3. Would it not be well sometimes to go out with our pupils and to teach them in the presence of the flowers, as the Great Teacher did? If we are messengers of life we must perforce make Nature a part of our message. He who loves not Nature cannot love Life.

4. Supposing one happens to be teaching throughout the week and also on Sunday, is there not especial need to give oneself moments of relief in which to renew energy and inspiration?

5. Is it not one of the teacher's perils that he should become a channel of the truth rather than a receiver of it? In other words, to receive truths in order to pass them on, rather than for their own sake.

6. Literature is at once aristocratic and democratic. It offers itself in equality and fraternity to all, yet it differs from "all living aristocracy in this—it is open to labour and to merit, but to nothing else." "All the while this eternal court is open to you with its society, the chosen and the mighty of every place and time. Into that you may enter always; in that you may take fellowship and rank according to your wish." (Ruskin, *Sesame and Lilies.*)

APPENDIX

ON METHOD IN TEACHING (LESSON-SCHEMES)

ONE or two typical lessons may serve to show how what is said in Chapters V., VI. and VII. as to method in teaching may be applied.

I.

First, perhaps, one may carry forward the suggestions of the seventh chapter as to lessons on the life of David. It should be noted that different parts of the life even of the same man do not by any means necessarily appeal to children at the same age. Children of eight or nine years of age would enter into the story of the shepherd-life of David, but they would hardly understand or learn much from his experiences as king. For children under ten or eleven years of age, selected incidents, rather than any attempt at a connected biography, will clearly be necessary. Children of twelve, however, can enter into the salient features of the story of the Shepherd-king. And pupils of twelve to fourteen might take the further step and realise in as concrete a way as possible how, out of the shepherd-life of David and his people, grew such conceptions of God as that portrayed in the twenty-third Psalm It is not necessary to point out how the early portion of this psalm is but a series of pictures taken from shepherd-life and applied to the higher theme of which it treats. But what may be noticed here is—(1) That even doctrinal or theological lessons may be built up more or less pictorially. Just as Abraham was given "in a figure" or "parable" the

new knowledge concerning God that He did not delight in human sacrifices, so the shepherd-nation has enshrined in one of its hymns a thought of God as the Shepherd of His people, the simple truth and convincing expression of which are still cherished by tens of thousands. The most abstract truth may often be more concretely presented than at first would appear to be possible, and when so presented reaches ears and hearts which otherwise would fail to receive it.

"For Wisdom dealt with mortal powers,
Where truth in closest words shall fail;
When truth, embodied in a tale,
Shall enter in at lowly doors.

And so the Word had breath, and wrought
With human hands the creed of creeds
In loveliness of perfect deeds,
More strong than all poetic thought;

Which he may read that binds the sheaf,
Or builds the house, or digs the grave;
And those wild eyes that watch the wave,
In roarings round the coral reef."

(2) A suggestive inference for teacher or parent lies in the fact that the way people live and the tasks they set themselves will largely govern what they find out about God. The shepherd-people had a shepherd-Jehovah; as a nation of warriors, a Jehovah militant. Life's daily scene is the training-ground of spiritual capacity, and gives scope and direction to spiritual insight.

II.

For children of fourteen to sixteen years of age one might take up the more directly ethical teaching of the life of David. Nathan's parable may serve as an example of this, and also as an illustration of what may be called a Bible method of teaching. If we compare this parable—the very effective lesson which Nathan gave to his monarch—we see how naturally and unconsciously it follows the lines indi-

cated in Chapter IX. We have foundation, plan and purpose in readily traceable succession:—

I. Foundation or Introduction. Nathan builds upon foundations already surely laid in David's mind. He introduces his story with great tact by bringing up the tenderest memories of David's youth. David's early aspirations had the sheepfolds for their setting. His earliest care and tenderness was for the lambs of the flock.

II. The ewe-lamb, brought up as a family pet, is introduced into a story, and

III. The companion ideas gather around it of the rich man's herds as contrasted with the single ewe lamb of his poorer neighbour, the coming of the traveller and the necessity to kill a lamb and dress it, and so on.

IV. Then follows, as a matter of course, the King's own verdict upon the case.

V. Use or Purpose. The application of the story—"Thou art the man."

Here the five steps in teaching, outlined in Chapter VIII., are closely, though of course unconsciously, followed. Good teaching is quite as truly the source of right theory as right theory is the source of good teaching.

III.

As another example, one might take Jotham's parable of the trees. (1) The minds of the people are full of the election of their new king under circumstances of ill-omen, and Jotham strikes the note already uppermost in their minds in the words of the trees, "Reign thou over us," which are the opening and the constant refrain of his parable.

(2) Then we have the story of the trees, each new step in which is but a re-statement of the problem of the nature

of government, and of what is implied in the choice of a king.

(3) The series of refusals (*a*) of the olive tree to leave its fatness, (*b*) of the fig tree to leave its sweetness and its fruit, and (*c*) the vine to leave its grape-bearing, in order to rule over the trees, and the subsequent consent of the bramble to be king on its own mocking terms, are but illustrations of the great truth that service is Society's first law, and that the wise and the good have no wish to be taken out of their sphere of use in order to be merely ornamental. The bramble's scoff amounts to its saying, "Would you come under my shadow; I am one of those who delight to make a blaze, but that blaze consumes rather than serves the public interest." Hence the people were to see that

(4) Service is greater than ornamental or ambitious rulership. This is the evident teaching of the parable, a teaching in which Old and New Testament agree. Who works harder than a Lord Mayor, unless it be a Cabinet Minister or the President of a Republic?

(5) The application of the story as it fell from Jotham's lips was that the people had made a mistake, the effects of which would ere long show themselves. There are many possible applications of the story in a Bible-class of to-day. (*a*) One is expressed at the close of one of the chapters of Hall Caine's latest book, *The Eternal City:* "Some men are too great to be great." The very striving to be great would belittle them. (*b*) Another would be that men are great by what they do for their kind. The whole doctrine of solidarity, "that all partake of the common life," is implied in this profound and eminently Christian teaching. (*c*) A third use of the story would be to show the dignity and the moral value of being true to oneself, and not permitting pride or ambition to place one in a false position. (*d*) Or, the parable may be taken as showing how hard up those become who do not strive to be sufficient to themselves, but go hunting round for a king at any price. So Shakespeare—"To thine own self be true"; and Tennyson —"Self-reverence, self-knowledge, self-control; these three alone lead life to sovereign power."

IV.

One of the most important of the minor points of method in Sunday-school teaching is at what stage in the lesson to take the Bible-reading. Perhaps the following lesson will help to show that some deviation may be advisable from the practice of commencing by reading a passage through, or of taking verse by verse and breaking away at the end of each by means of some such formula as "What does that teach us?" Supposing we take the story of the making of bricks without straw, told in Exodus v. 10-14. This is a lesson which might form one of a series on the life of Moses, showing how he came to be his nation's deliverer, and, on the lines here suggested, might very well be taken with children of ten or eleven.

1. Discover what the children know and can tell about brick-making; where they have seen bricks made, what they know about the process, and so on.

2. Put the question as a problem which it will be one aim of the lesson to solve: What could straw have to do with brick-making? This would be the point at which to refer to the Bible story and to get one or more of the children to read it. [The Bible-reading should be fitted in wherever it can be made to bear most effectively on the lesson. In the first lesson described in this Appendix (I.) probably the best course to take would be to work out in some definite order the details of the imagery and then to close with a reading or recitation of the twenty-third Psalm.[1] In the second lesson (Appendix, II.) the Bible-reading might be taken more or less piecemeal, so far, at any rate, as to keep the story apart from its application.]

In working out this problem of the use of straw in the making of bricks the children will probably offer more than

[1] Recitation of special verses previously learned by heart is a feature to be kept in view for several reasons: (1) It gives the class, or individual (and preferably volunteering) members of it an active share in the lessons. (2) In the case of specially impressive passages it is generally more effective than reading. (3) It stores the pupil's mind with noble words and is a permanent enrichment, especially when

one suggestion. Some may have seen straw used in the length as a covering for bricks placed out in the sun to dry to protect them from rain. Such a suggestion would, of course, be accepted as a good one. Others might think that the straw was cut up very small like chopped hay and mixed with the clay. Any such honest effort as this should be sympathetically received.

3. What the teacher may finally have to do is to work the problem out with them, using some loose clay that does not easily bind and some straw in short lengths, letting the children experiment with the materials and discover the use of the straw as a binding agent, telling them, of course, that the Egyptian bricks were mostly made of the mud left by the River Nile, which would not bind like good clay.

Inasmuch as there is never any justification for hurrying our teaching, least of all in the Sunday school, one might find that the conversation which would arise from the points so far considered would easily fill up what remained of one lesson period; *e.g.*, a talk about the Nile, its deposits of mud, or about the Egyptian buildings, and the practice of the Egyptians of setting their prisoners of war to work upon them, the Israelites, therefore, who had come to Egypt by invitation of an earlier king being now treated as a conquered people. Hence the outbursts of patriotic feeling in Moses which finally led to his becoming their deliverer.

This would probably suffice for a single lesson. How we should continue the subject the following week would depend upon two things: (1) The points which have already come up and furnished definite lines of interest which class and teacher should further develop. (2) The interpretation which the teacher intends to give to the whole story. The former of these points needs more emphasising, as it is the more likely to be lost sight of. The teacher should always make his treatment of his subjects sufficiently

associated with the pleasant recollection of having contributed to the success of a class lesson. (4) It makes the drawing up of a plan of lessons almost imperative, the teacher knowing beforehand what the next two or three lessons are to be and having some general idea of their treatment. (5) It gives an opportunity of using the powers of individual boys, a matter which is often invaluable for purposes of class management.

elastic to admit of the enhancement of his work by use of the lines of thought and interest which spontaneously arise. So many teachers court partial failure by thinking that their idea of their lesson, their plan or outline or scheme of thought, is the important matter. Whereas, in reality, the rigid following out of such a scheme may be a mere logical or rhetorical exercise for themselves in which, after a very few steps have been taken, the children altogether cease to take part. Children learn by the use of their own minds, and no vicarious substitution of the teacher's mental exercise for theirs is in any way possible. Supposing, however, for present purposes, that the teacher's scheme and the awakened interests of the children agree—a thing which will generally happen, as the teacher's entire guidance of the course of the lesson tends in this direction. As part of the story of Moses and the causes which led him to become his nation's leader from bondage to liberty, an increased compassion for the oppressed seems to be the striking feature, and the intensifying of his consciousness of duty towards them, inasmuch as his first efforts in their behalf had only led to an increase of their burdens. Out of the children's experience of the difficulty of binding loose clay or mud together without some binding agent, the special phase of compassion to which the new hardships gave rise would probably appear to be compassion for those having special disadvantages against which they have to struggle. (Locke, for example, speaks of it as a sort of "Egyptian tyranny" to set school children to write essays without ensuring that they have really something in their minds to write about.) This point is illustrated in Chapter VIII. Mrs Ewing's *Story of a Short Life* contains other excellent examples of battle bravely done against special disadvantages, and of the kind of admiration on the one hand, and sympathy on the other, which is inspired by it.

4. The "moral" of the story so treated is, therefore, compassion for those having special disadvantages (or, if the lesson should take another course, for the overburdened).

5. The applications of such a "moral" are legion. Children might learn to look upon some of their schoolfellows in a new light if they realised that it was often their

misfortune rather than their fault which kept them back. People, old and young, who are afflicted in body or mind claim a share in this specific form of compassion.

V.

As a New Testament illustration, and still keeping to beaten tracks, as one's aim is to illustrate teaching-method not to open up the Scripture story, the parable of the Sower will serve.

1. Let the children tell what they know about things that grow in fields or gardens. It would be well to ask one or two of them to bring some plant or fruit and samples of the seed from which it grows.

2. Emphasise the miracle of growth, in order to show the value of good seed and suitable soil.

3. Illustrate the preciousness of seed. An Irish peasant family may have during a hard winter to eat the potatoes which they had reserved for the next season's sowing. How great the loss! The way in which seeds are saved from some choice stock which had grown well in the garden at home. *See* also chapter VIII., *Mungo Park*, etc.

4. Care for the soil; care for the seed.

5. Our minds are soil into which thoughts fall as seeds. Show how they spring up into actions. He who thinks, when learning to swim, how he would try to save some one from drowning may one day save a life.

Our lives are soil in which actions are as seeds. Good actions lead to brave, bright characters. The boy who does generous little things becomes a generous, big-hearted boy. At the writer's school the "Boy's Prize," voted each year by ballot of the whole school to the boy who was most fair, generous, and successful in the play-ground and playing-field, was won one year by an almost unanimous vote by a boy whom he saw one morning steal quietly up to a poor old man standing by the road-side and drop a penny into his hand. Such little seeds of good-nature took root in the boy's life and he became his schoolfellows' hero.

VI.

Notes of specimen lesson given to children (seven to eight years of age) on the picture of Christ and the Children [1] (frontispiece) at the Manchester Sunday-School Teachers' Training College:—

1. I wonder who has seen the group of which this is a picture? Where? Tell me about seeing it—when, with whom, etc. Did those who were with you think it a beautiful group?

2. Now we are going to try to find out all about the picture. Supposing we begin with the children. Do you think they are English children? Why not? (The way they are clothed.) What kind of country does the way the children are clothed make you think they must have lived in? (A hot country—one said "India"—another "Palestine"). Yes, it is a picture of some children in Palestine. Why do you think it must be a picture of children in Palestine? Because Jesus is there. Yes, He lived in Palestine, didn't He?

Now, I wonder what it is a picture of? Here one child (who had evidently missed the preceding point—probably having already her "fixed idea" in her mind by studying the picture) suggested that it represented "Cain and Abel offering sacrifice;" a far more relevant idea than might appear at first, and not at all a stupid answer. A little questioning showed that the child naturally enough had pictured Cain and Abel to herself as children of her own age; moreover, one of them had actually offered flowers and fruits of the garden; and there was no incongruity from the little child's point of view in the actual presence of Jesus to receive the gift.

The correct answer was given by other children.

3. Let us look at the picture a little more closely and see what they are doing. What do you think this is a picture of? (Jesus is teaching them.) Yes, now we will take all the parts of the picture. Tell me what there is in the picture? (Children, Jesus teaching them.) What else? (A flower.) Do you think one of the children is a boy? Come and show me which. And a girl? Come

[1] Large framed copies of the picture are in many of the Manchester Board Schools.

and show me. And here is a little child. Now which shall we take first? The boy. (Result shown in blackboard sketch below.) And next? The girl. And next? The little child. (Order and result shown below; each worked out as suggested.) Do you think the teacher is glad to talk to the children? What makes you think so? (Nearly all spoke of the face of Christ, "because He looks kind," and similar answers.) I wonder if you came nearer and looked at the picture carefully you could find any other reason for thinking the teacher is glad they have come and brought a flower for Him to talk about. Very likely He was tired and was sitting down to rest; and yet He seems glad to have the children near him. What in the picture makes you think the teacher is pleased to have the boy there? (In a moment or two, and after coming up to look at the picture, "Because His hand is on the boy's head.") Can any of you come and, by looking very carefully, see if the picture tells us that Jesus is glad to have the girl listening to Him. (A second child answered, "Because He has His arm round her shoulder.") Now can any of you tell me how the little child knows Jesus is glad to have him there? (A small boy, the least in the class, answered, "Because He is keeping still.")

Then the flower was spoken about (*see* below).

4. What will these children think of Jesus?

5. Referred to the story of the boy (whom tradition reports to have been Ignatius) whom Jesus called to Him, and set him in the midst of His disciples. When a very old man Ignatius died a martyr's death.

One of the children who had been present in the practice school when a story and composition lesson was given upon "How Tom became a water-baby" (Kingsley), told the story of little Tom, and the teacher added a reference to the pictures Tom saw and wondered at in Effie's room. (One a man in long garments, with little children and their mothers round him, who was laying his hand upon the children's heads. The other picture of a man nailed to a cross. "Poor man," thought Tom, "and he looks so kind and quiet.")

A little boy said two verses of "Jesus who lived above the sky," and two other boys read a verse each of "I think when I read that sweet story of old."

Black-board summary, written down in the children's own words as the lesson proceeded.

The Boy.	The Girl.	The Little Child.	The Flower.	The Teacher.
(He) has brought a flower to the teacher for the teacher to tell him about it:	(She) is listening to what the teacher is saying about the flower.	(He) listened till he was tired and has gone to sleep.	The teacher would say it was pretty and very wonderful. "God has done it." Christ's heavenly Father. Our heavenly Father.	They will like Him very much.
Jesus is glad to have them there.				

VII.

The substance of Dr Paton's letter spoken of on page 133 is as follows:—First, I think that the reading lessons of the school ought to touch the imagination and the emotions in regard to life and character much more than they do. I would, therefore, have much more biographical reading, and narratives of adventure of a noble type, and the best fiction; all of which would give the teacher the opportunity of illustrating and impressing noble elements of character.

Secondly, in a similar way, I think that song, in both day and evening schools, can be made most effective in awakening pure and noble sentiment, and that striking pictures which appeal to the highest moral sense of children should be placed on the walls of our schools. These pictures might occasionally be exchanged from one school to another.

Thirdly, much of the present evil arises from the worthless and sometimes immoral literature which the children read out of school. I am, therefore, intensely anxious that the reading lesson of the school should become a central and directing influence in the reading of the elder children at home. At present, home lessons have been entirely abolished. For older children this is an infinite evil, throwing them into the street when they ought to be at home, curtailing their education, and creating a divorce between the home life and the school life. All this is calamitous. I would, therefore, have the reading class in the upper standards adapted solely to create a taste for, and the habit of, intelligent, educative and healthful reading at home, so as to form an abiding habit when school-days are over. This, of course, applies quite as much to evening schools as to day schools.

Fourthly, there are two things I am very anxious to see in both day and evening schools. (*a*) What may be called a Boys' Guild of Honour, in which these five elements of noble character would be set forth as elements of life in which lads should rejoice, and in which they

should strive to excel: (1) courage; (2) truth; (3) self-command; (4) generous fair play in all games, competitions, etc.; (5) chivalry, under the three aspects of help of the weak, the rescue of those in danger, the deliverance of those who are in any way oppressed. Many elements, of course, would go to make this Guild thoroughly practical, and formative of a true moral instinct and of right conduct. (*b*) I am forming what I call the Boy's Life Brigade, in which, along with purely physical drill, there will be special sets of drill for the saving of life from fire, from drowning, and from accident. The Boys' Brigade has in it many fine elements of which I entirely approve, but I think that a still higher note could be put into it if the drill all bore upon the idea of saving life. This surely is the highest idea we can have of conduct, and we should let this be so impressed and ingrained as to make it govern the general conception of conduct formed by our scholars.

Fifthly, in addition to the religious teaching, I would have much more direct and emphatic moral teaching of the best kind in schools. Such teaching should appeal to the imagination and the feelings, which are the great factors of conduct, and should deal with the actual relations of life at home, in work, in companionship, and in all civic relationships.

Sixthly, the leisure and social life of young people in the day time and in the evening is really the most formative of character. I therefore think that two things are needful.

(*a*) That in every elementary school, just as in our great public schools, the games of the boys should be thoroughly organised, and this organisation should cover not only the games during the day, but the games in the evening also. The school must seek to extend its influence over the evening hours of the day, and the organisation of games would permit of a certain organisation of the scholars, such as would give the elder boys some privileges and duties resembling in a small degree those of the Prepostors in public schools.

(*b*) I think that every day school ought to have an Old Scholars' Association. On this I have said before:—"It is most desirable to form such Associations in connection with all schools, so that the old scholars may cherish an *esprit de corps*, and cultivate loyalty to their own school; and may further, during the most important years of life, be kept in relationship with their former companions and teachers, which will be most helpful to them. The managers of our day schools would be enabled in these Associations to show interest in the life of the scholars after they have left school." The basis and bond of this Association might be a Home-Reading Circle, in which subjects of practical interest and of recreation, as well as ordinary literature, could be discussed; but other bonds of fellowship would be found in games, music, friendly societies, etc.

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